The Relief Society Magazine

VOL. 47 NO. 2
FEBRUARY 1960
Lessons for May

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Hour of Waiting

Lael W. Hill

Still through the brittle hours persist
Like dark-sweet petals fragment-fallen
Your summer words.

Oh, still there twist
And cling among the winter stalks
The loosened moments blown and given
To haunting wind.

In whiteness walks
Remembering, and gathers there
Companioning too briefly spoken
A love ago.

Yet gently where
The heart's root waits through withered hours,
Green voices will again be risen
And over snow, the breath of flowers.

The Cover: The Northwestern States Mission Home, Portland, Oregon
Photograph by James W. Allen
Submitted by Effie K. Driggs

Frontispiece: West Virginia Landscape in Winter
Luoma Photos

Cover Design by Evan Jensen

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From Near and Far

I would like to say thanks to you for such a splendid little *Magazine*, which is greatly appreciated here in good old Australia. The Relief Society to me is like a giant army of wonderful women always ready to be of service at any time. The sisters at our Bankstown Branch have been particularly good to me, and through them I am reminded of scriptures found in Galatians 6:2 — "Bear ye one another's burdens, and so fulfil the law of Christ." This passage, I feel, goes hand in hand with "Charity Never Faileth." I congratulate you on the really lovely covers. How thrilling it would be one day to see as a cover one of the scenes of our beautiful countryside or beaches.

—Bette M. Calman
Bankstown Branch
N.S.W., Australia

Editorial Note: Photographs of the lovely Australian scenery (in two colors) were presented as cover pictures and as illustrations inside the *Magazine* for February 1956 and August 1957.

And speaking of goodness — I am delighted with the subscription to *The Relief Society Magazine*. We have no magazines here, and just a couple of weeks ago I was trying to decide what magazine we could enjoy and still be useful. I had decided it would be *The Relief Society Magazine*, and thought I would treat myself for Christmas! But typical Mom — you beat me to it. Please know that I shall enjoy it completely and will use it as I go to Relief Society here. I also plan to save each issue. Many, many thanks.

—From a letter written by Elaine Reiser Alder, Eugene, Oregon, to her mother, Elizabeth B. Reiser in Salt Lake City, Utah.

I wish to tell you how much I have enjoyed the *Magazine*. I do not know which I enjoy most, the poems, lessons, or short stories, or the editorials. They are all so interesting and faith-inspiring.

—Cecile Wright
Dixon, California

I was delighted to discover another of Grace Ingles Frost's poems in the November issue of *The Relief Society Magazine*, "Days," page 735. I enjoy her poems so very much and always clip them for my scrapbook.

—Ruth T. Williams
Provo, Utah

I must write and thank you for my *Relief Society Magazine*, and also tell you how much I enjoy it. I have many dear friends in the Church, and my family connections go back to 1848 here in Merthyr Tydfil, when my grandmother's and grandfather's brothers became interested in the Church. . . . My very dear friends are Mr. and Mrs. Robert H. Booth of Springville, Utah, with whom I am in regular correspondence. Latter-day Saint missionaries always have and always will be sure of a welcome at 39 Upper Thomas Street.

—Mrs. Sydney Carbin
Merthyr Tydfil
South Wales, Britain

The December 1959 cover is another piece of superb art as was the last December cover. And I did enjoy seeing another beautiful poem by Vesta P. Crawford, with its fine line "Dividers of the stars and keepers of the spheres." And then there were Iris Schow and Maude O. Cook, with their lively, moving verses for us to enjoy.

—Dorothy J. Roberts
Salt Lake City, Utah

I must take a moment to tell you of my appreciation for *The Relief Society Magazine*. I give credit to my home ward of Freedom, Wyoming, for the gift subscription they send me each year. I find very good reading and many helpful articles that aid me in my missionary work here in Western Canada. I especially enjoy the theology lessons and their stressing of Church doctrine.

—Elder Juel Haderlie
Edmonton, Canada

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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The Responsibility of Relief Society Officers in the Salvation of Relief Society Members

(Address Delivered at the Officers Meeting of the Annual General Relief Society Conference, October 7, 1959)

Elder Mark E. Petersen
Of the Council of the Twelve

I would like to join, my sisters, with President Joseph Fielding Smith, in expressing gratitude and appreciation to you for all that you do. It is indeed an inspiring experience to note the remarkable things being done by the Relief Society sisters throughout the Church. My appreciation for you and your program increases day by day. The more I see of your work, the more I marvel at it, the more I feel indeed the Lord is inspiring you and strengthening you to fulfill a great need.

With President Smith, I express deep gratitude to the Lord for the remarkable leadership which you have. We feel so impressed with Sister Spafford and her counselors and the splendid work that they are doing, the great devotion they demonstrate. We are thankful for this wonderful General Board, and we would like to say to you from the stakes how grateful we are for the remarkable work which you do. You surely have our prayers, our faith, our confidence, and we hope that the Lord will continue with you always.

I cannot go on without expressing appreciation for this Singing Mothers group from the Nephi area and to Sister Hoyt for her direction. I would like to say to Sister Hoyt and all of the sisters how much I appreciated this last number in particular, the composition of Sister Hoyt. I am sure it will be sung throughout the Church by Singing Mother choruses.

I express appreciation to President Smith for the privilege of working with him in serving as an advisor to your wonderful organization. It is always a great inspiration to me to be associated with him. I have been an admirer of him since I was a little boy. Ever since I became old enough to begin to read serious things, I have been deeply impressed by his remarkable works, and I still enjoy them, and I am lifted up always when I have the opportunity of listening to him speak. I am thankful this morning that he has spoken as he has concerning the importance of the gospel in the lives of the women in the Church and the manner in which they can be of assistance in saving the souls of the people with whom they come in contact. It is along this line that I would like to speak briefly this morning also.

When Paul wrote to the saints of his day, he set forth some of the great principles involved in being

saved in the kingdom of heaven. In one instance you recall he said:

> . . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation . . . (Romans 1:16).

That scripture has been quoted often and effectively. The gospel is the power of God unto salvation.

On another occasion, speaking of means by which we become converted to the gospel so that it may save us, Paul said:

> . . . whosoever shall call upon the name of the Lord shall be saved.
>
> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
>
> And how shall they preach, except they be sent? . . . (Romans 10:13-15).

At still another time, you remember that Paul explained that officers are placed in the Church,

> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ . . . (Ephesians 4:12).

LET us put these three scriptures together and look at them as a group. It is the gospel which saves. Salvation comes through conversion to the gospel. Conversion comes through hearing the word of the Lord. Hearing the word of the Lord comes through a preacher or a teacher. A teacher cannot teach properly unless authorized to do so. The teacher is so authorized by the officers of the Church. The duties of the officers are to conduct the work of the ministry, perfect the saints, and edify them in connection with their program.

We can readily see, then, that the officers of the Church are the pivotal, central figures upon whom rests the responsibility for the entire work.

When the Prophet Joseph Smith organized the Relief Society and outlined its aims and objectives, he gave the sisters more than the responsibility of caring for needy people and more than provoking the brethren to good works. He laid upon them the responsibility of helping to bring about the salvation of their members. He said: "The Society is not only to relieve the poor, but to save souls" (Relief Society Minutes, June 9, 1842).

He added that the sisters are to correct the morals and strengthen the virtues of the community, a thing which could be done only through proper obedience to the gospel, based upon a correct understanding of its principles.

One of the chief responsibilities of the Relief Society, then, is properly to instruct its own members so that they may achieve that understanding.

Now whose responsibility is it to provide this instruction? Is it the duty of the class leader alone, she who gives the lesson? It is in part her responsibility, but it is not exclusively hers.

Who shares it with the instructor? The officers, of course, because they preside over all of the Relief Society, class work included, and are as much responsible for good class work as they are for good work meetings and for proper visits in the homes. They cannot lay this entire responsibility upon the instructors, because they preside over the instructors and over the whole group. They must see that the entire organization functions smoothly.

WE have two great fields of gospel education. One of them is the home, the other is the Church, with its various organizations. But the home needs the direction of the Church so that family life will accomplish what the Lord expects of it.

Where can parents receive this training and instruction? From the leaders and organizations of the Church, of course. You, who are here assembled, are the leaders of the women of the Relief Society. You must lead, and by your examples you must teach. From your own experience as well as from the teachings of our Priesthood leaders, you can give to the women of the Church the help they need in learning how to build good homes and good family life.

As leaders, your own homes, in a sense, are the laboratories in which to prove out the best methods of family life and to develop proper examples for others.

We must remember that a major part of good family life, of successful and exemplary home activity, is to teach and live the gospel in the home. The gospel must be taught there objectively. It must be lived consistently and steadily and regularly. Otherwise, the lesson is lost.

Mothers, generally, do most of the teaching in most of the homes; therefore, these mothers need good preparation for that teaching. Where do they get it? In part, from their own personal studies and reading, of course; but also from observing how you, the leaders, teach by your own personal examples and, then also, from the lessons they learn in your classwork.

Since I wish to limit my remarks largely to class instruction, I desire to emphasize here the importance of its effect upon the home. Your class instruction can influence the homes of all who come to your meetings. Mothers can, and will be impressed by the classwork if it is well done. The impression mothers receive there can sway the entire attitude of the home, and so mold the habits and customs of the home that family life therein may approach the ideal.

Class instruction can be that effective. It can be that important. It should be that well done. Now how can we best serve the needs of these mothers through our own class instruction?

Good classwork is dependent upon three important factors: first, a wise selection of the individual who is to serve as the instructor; second, the choice of proper lesson material; and third, effective presentation of that material. Now let us review these three points in the light of our responsibility as presidents and other officers of the Relief Society.

Consider first the proper selection of the class instructors. Whose responsibility is it to choose these teachers? The presidency's, of course.

IN making these selections, the presidency will have in mind the main qualifications of teachers for their organizations. What are some of them?

First and foremost, a good testimony of the gospel. The teacher herself must be converted, otherwise, how can she convert others? It takes fire to kindle fire. It takes faith to build faith.

Second, the teacher must be orthodox in her views with respect to the gospel. If she is not, she

will spread her wayward views like a contagion among the class members.

Third, her own living habits must be in harmony with the principles of the gospel. What we do often resounds so loudly in the ears of other people that they cannot hear what we say.

Fourth, ability to teach. You notice that I put this point in fourth place, although it is an essential quality. Teachers should possess some teaching skill, but if that skill is missing, then what?

If something is to be sacrificed, it is better to sacrifice skill than faith. It is better to sacrifice skill than orthodoxy. It is better to sacrifice skill than an example of good living.

Skill may be acquired. There are many teaching helps these days. There is much assistance available in the form of teacher training. Stake board members are willing to help ward instructors. There are also skilled teachers in every stake who, as neighbors, would willingly give private help to a ward Relief Society instructor, if requested to do so. In a spirit of neighborliness, Latter-day Saint professional teachers, if asked, would help an unskilled woman to prepare her lessons, give expert assistance in the selection of visual-aid material, and otherwise assist, if asked. The difficulty in this matter is that so many of our instructors are embarrassed to ask for this kind of help, although they need not be.

Officers of the organizations, knowing this situation, could themselves arrange for such aid and in that manner improve the lesson work and make it more effective in the ward. And then there is the part an officer herself may take during the actual class period. By wisely participating she may help to guide class discussions, making certain of obtaining good results. This must be done, of course, in a way to avoid taking the lead of the class out of the hands of the instructor, but if wisdom is used it can be a strength to the instructor.

AFTER the selection of the teacher for the class and before she begins her work, the officers of the ward should sit down and have an understanding with her. They should discuss the text material and make it clear in the beginning what material is to be used and what objectives are to be reached in the instruction. Merely handing a book to an instructor is not enough. If a ward officer expects a certain type of performance from an instructor, certainly the instructor is entitled to know in the beginning what is expected of her. A frank and friendly discussion at the outset can avoid many difficulties later on.

The next point is the proper presentation of the material. Here is where stake board people can give invaluable help. Here is where we see the great importance of good stake board workers. Through visits in the wards and through leadership meetings, they can provide good help and suggestions to ward instructors. Leadership meetings themselves must be teacher-training sessions for the assistance of these ward instructors.

Again, this comes back to the responsibility of the officers of the Relief Society. Stake Relief Society presidencies must be so wise in their selection of board members that they will have in mind each need

of the workers in the wards who come for assistance.

Stake Relief Society presidencies should not choose board members merely because they are nice and lovely persons, fun to be around. Board members must be chosen for their ability to fulfill a particular assignment on the board. Their impact upon the workers in the ward must be given first consideration. Their visits to wards must be constructive and profitable. Their leadership meeting departments must be stimulating.

Too often ward members come away from leadership meetings feeling that their attendance there has been a waste of time, that they have received nothing from the discussion. When such reactions occur, it is of major importance to the stake presidency of the Relief Society, who are duty bound to see to it that ward people get the maximum of help from their leadership meeting departments. If the stake board member is not making the department profitable, the presidency should correct the situation.

BOARD members must be keenly conscious of the importance of adequate preparation on their own part. When they conduct their departments in leadership meeting they must be so well prepared that all coming to the department will be edified and stimulated. If board members do not know how to conduct good departments, they must learn how. They can ask their stake Relief Society presidencies, and they can ask the General Board. Since the ward people come expecting help from the stake, the stake officers should be willing to seek all the assistance necessary. They must be prepared. There is no substitute for preparation.

You see, Relief Society officers, how great is the responsibility resting upon you with respect to your leadership meetings; with respect to instruction in the wards; and to the operation of the whole program?

Yours is a responsibility of detail. Although we delegate much of our work, we, as officers, must be so well informed on all of our departments that we can give adequate and intelligent and well-advised direction to those who labor under us.

Preparation and constant attention are the watchwords of the officers themselves. You cannot properly direct your organizations if you are not working closely with them. You cannot operate your work by remote control. Neither can you run a good organization if you do not understand the program in detail. The work of saving souls is so important that we cannot spare any preparation or effort in our assignments. You see the chain of relationship between our work as officers and the saving of souls?

Salvation comes by conversion. Conversion requires proper instruction. Proper instruction depends to a large extent upon the directional work of the officers of the organization. So you, the officers, are basically responsible. The Lord surely had this in mind when he said:

> Wherefore, now let every one learn his duty, and to act in the office in which he is appointed, in all diligence.
>
> . . . he that learns not his duty and shows himself not approved shall not be counted worthy to stand (D & C 107:99, 100).

That we may be found worthy to stand is my humble prayer in Jesus' name, Amen.

Relief Society and the Church Welfare Program

Elder Henry D. Taylor
Assistant to the Council of the Twelve
Managing Director of the General Church Welfare Committee

(Address Delivered at the Annual General Relief Society Conference, Departmental Meeting, Thursday Afternoon, October 8, 1959)

I consider it a great honor to be invited to participate in this Relief Society conference. I have the greatest admiration and respect for your organization and the good you have accomplished and are now achieving.

We are mindful of your noteworthy contributions and support of the Church Welfare Program, and express gratitude and appreciation for your excellent labors. We express particular thanks to the General Board for the emphasis they have placed on the employment and work phases of the Program in the past two conventions.

You women are important in our lives and give us encouragement and strength. Without you we would make little progress.

One morning the King and Queen left the palace in London. As they drove in their carriage, enthusiastic subjects lined the streets and cheered. One loyal man shouted out: "Hurrah for King George the Fifth." A nearby companion added: "Yes, and three cheers for Queen Mary, the other four-fifths."

I have been invited to speak to you leaders about the Welfare Plan, and to point out some of the ways in which the sisters can help in the Program.

The full Welfare Plan is operative only in the stakes. "In the missions welfare work is generally limited to an effort to teach members how to solve their local problems and provide for their own needs" (*Welfare Plan — Handbook of Instructions*, page 5).

In establishing the Welfare Plan in 1936, the First Presidency outlined the basic and fundamental principles in these words:

> Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership (*Ibid.*, page 1).

The phases of the welfare activities may be divided into five divisions:

1. Planning
2. Production
3. Distribution
4. Rehabilitation
5. Prevention

The time allotted to me will permit but a brief outline of these phases. I can present only a skeleton, relying upon you to furnish some meat for the bones.

THE key figure in the Welfare Plan is the bishop.

By the word of the Lord, the sole mandate to care for and the sole discretion in caring for the poor of the Church is lodged in the bishop. It is his duty and his only to determine to whom, when, how and how much shall be given to any member of his ward from Church funds and as ward help. This is his high and solemn obligation, imposed by the Lord himself. Whoever and whatever the help he calls in to assist him perform his service, he is still responsible (*Ibid.*, page 6).

Well might we raise the question: "Where is the place of Relief Society in Church Welfare?" The *Welfare Handbook* answers this question, and I quote: "Since the earliest days of the Church the Relief Society has been and still is the bishop's chief help in administering to the needs of those in distress" (*Ibid.*, page 22).

And why is this true?

Shortly after your society was organized, the Prophet Joseph Smith said to the sisters:

This is a charitable Society, and according to your natures, it is natural for females to have feelings of charity and benevolence. You are now placed in a situation in which you can act according to those sympathies which God has planted in your bosoms. If you live up to these principles, how great and glorious will be your reward in the celestial kingdom! If you live up to your previleges, the angels cannot be restrained from being your associates (*Ibid.*, page 23. See also *D. H. C.* iv, page 605.)

This observation is then made in the *Handbook*: "With this background, the Relief Society has been trained and prepared to handle certain phases of welfare work better than any other agency."

Planning

The immediate objectives of Church Welfare are to:

1. Place in gainful employment those who are able to work.

2. Provide employment within the Welfare Program, in so far as possible, for those who cannot be placed in gainful employment.

3. Acquire the means with which to supply the needy, for whom the Church assumes responsibility, with the necessities of life.

4. Supply such needy with the means of living, each "according to his family, according to his circumstances, and his wants and needs." . . . This is to be done not as a dole, but rather in recognition of faithful service in the past and a present willingness to accept the program and labor in it to the extent of his ability (*Welfare Plan — Handbook of Instructions*, pp. 4-5).

To achieve these objectives requires much prayerful preparation and thoughtful planning. Welfare meetings are held at regular intervals on ward, stake, and regional levels where ways and means are discussed for reaching these noble goals. Your attendance at these meetings is important. During the year 1958, Relief Society presidents at the ward level attended eighty-four per cent of the weekly welfare meetings held. Employment counselors' attendance was but seventy-three per cent, and work directors', only sixty-six per cent.

You sisters have the responsibility of becoming Church-trained social workers, developing and displaying a spirit of love, understanding, and discernment. These planning meetings can help you in learning not

only your specific duties, but give a knowledge of the over-all program in all its phases.

Production

To fill the bishops' storehouses with the commodities and clothing necessary to care for the needy requires the united efforts of all able-bodied persons. You sisters have contributed nobly to this effort through your sewing activities, unselfish work in the canneries and the fields, and through other types of devoted labor on Church Welfare production projects. The responsibility for recruiting this labor rests with the work directors.

At the end of 1958, there had been acquired 569 owned permanent welfare projects throughout the Church, with another seventy-seven leased projects. These projects were operated so successfully that a major part of the budget for last year was produced on them.

During the year 1958, there were 84,356 of you sisters who participated on the projects, contributing 667,390 hours of labor.

Distribution

To discover those in need requires constant vigilance. The visiting teachers can render a valuable service by being alert and reporting any in need to the Relief Society president, who will then advise the bishop.

The bishop has at his disposal the commodities in the storehouse as well as the fast offering funds.

The Relief Society president will make investigation and determine the needs of the family in distress upon request of the bishop. She prepares the orders on the storehouse for the bishop's signature. The bishop only has the authority to issue an order.

Relief Society presidents should acquaint themselves with items that are in the storehouse, and recommend and urge the use of available commodities that will give good balance and diet, so that the health of families will be protected and safeguarded.

A constant review should be made of the needs of persons being assisted as their circumstances may change from time to time. An analysis of the orders issued in the first six months of 1959 would indicate that fifty-seven per cent are being so issued without a visit from the Relief Society president.

We commend you sisters on the excellent work you have done in providing clothing for the storehouses. We are assured that we now have the finest stock of sizes and styles with excellent workmanship.

There are now in the Church 133 bishops' storehouses. In the year 1958, there were 87,596 members of the Church assisted. As a tribute to the Relief Society presidents, our storehouses were used more last year than in any previous year.

You stake Relief Society presidents can assume the responsibility for seeing that clothing inventories are maintained which are adequate and desirable.

DISTRIBUTION in the Welfare Plan contemplates more than just assisting with the "loaves and fishes." The Savior said: "Man shall not live by bread alone . . ." (Mt. 4:4).

There is a spiritual aspect that

must not be overlooked. To the Lord all things are spiritual, for he has said: "Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal" (D & C 29:34).

James Russell Lowell in his "Vision of Sir Launfal," represented the Savior as uttering these words:

Not what we give, but what we share,
The gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me.

You sisters can give encouragement, sympathy, and inspiration where needed, and can certainly be responsible for a great spiritual uplift in the lives of those needing such assistance.

Rehabilitation

"The aim of the Church is to help the people to help themselves."

The employment phase of the Program has been designed to help secure employment and positions for those desirous of obtaining gainful employment. It is the responsibility of the employment counselor to be aware of and acquainted with job opportunities where such persons may be placed.

During the year 1958, there were 4,058 unemployment occurrences reported. Two thousand nine hundred eighty-five or seventy-four per cent of these were placed in gainful employment.

"Work is to be re-enthroned as the ruling principle of the lives of our Church membership." Those receiving welfare assistance are expected to work to the extent of their abilities. There must be no dole. It is the responsibility of the work director to provide these work opportunities. A list of such opportunities prepared in advance would be helpful. In 1958, 4,345 sisters worked 175,332 hours for assistance received.

Prevention

"Church Welfare accepts as fundamental truth the proposition that the responsibility for one's economic maintenance rests (1) upon himself, (2) upon his family, and (3) upon the Church, if he is a faithful member thereof."

The ward Relief Society president can teach many things that one can do himself to provide economic independence, making it unnecessary to call upon relatives or the Church. He must plan ahead. The old proverb is true: "A stitch in time saves nine." Follow the counsel of the brethren, and secure at least one year's supply of food, clothing, and fuel, where practical. Accumulate sufficient savings to provide for times of emergency. Home canning and group canning are helpful in acquiring a supply of foodstuffs.

You women, generally, handle the family finances as well as managing the household. Encourage your family to live within its income. Don't let "Momma's yearnings exceed Poppa's earnings." Avoid debt. We are advised that you have had lessons dealing with thrift management. Relief Society employment counselors can encourage your daughters to secure all the education they can. Learn a profession or trade. This is an age of specialization. Those who are trained and skilled have access to

more job opportunities than the unskilled.

On December 10, 1856, Brigham Young and his Counselor, Heber C. Kimball, issued an epistle from the First Presidency to the saints. Jedediah M. Grant, the other Counselor, had passed away the week before. This instruction was given to the women:

> Mothers in Israel, you also are called upon to bring up your daughters to pursue some useful avocation for a sustenance, that when they shall become the wives of the elders of Israel, who are frequently called upon missions, or to devote their time and attention to the things of the Kingdom, they may be able to sustain themselves and their offspring. Teach them to sew, spin and weave; to cultivate vegetables as well as flowers; to make soap as well as cakes and preserves; to spin, color and weave and knit, as well as embroidery; to milk, make butter and cheese, and work in the kitchen, as in the parlor. Thus will you and your daughters show yourselves approved, and prove helpmeets in very deed, not only in the domestic relations, but in building up the Kingdom also (NIBLEY, PRESTON: *Brigham Young — The Man and His Work*, page 265).

The Welfare Plan has noble objectives. It accepts the doctrine that "it is more blessed to give than to receive"; also accepting the responsibility that we are "our brother's keeper." The Welfare Plan is the "Gospel in Action."

I bear you my testimony that the Welfare Plan is a divinely inspired plan in the name of Jesus Christ. Amen.

Letter From a Missionary

Mabel Jones Gabbott

The letter came today; the postman smiled
As if he knew how much it meant to me;
I scanned the date and postmark hurriedly,
And then I could not wait. Just like a child
I fairly tore the envelope apart
And read it through. Each closely lettered word
Smiled up at me. Somehow my eyes were blurred,
But I could read the message with my heart.

A bit of paper, scratched upon with pen,
And yet it was a vibrant living thing;
So simply said, "I'm well; don't worry." Then
"With all my love." It made the whole day sing.
So might the saints at Ephesus have waited
Hungrily the word from Paul — like this, belated.

The Northwestern States Mission

Preston R. Nibley

Assistant Church Historian

THE Northwestern States Mission, which comprised the states of Oregon, Washington, and Northern and Central Idaho, was organized under the direction of the First Presidency, in July 1897. George C. Parkinson, President of Oneida Stake, was selected as the first president of the mission. The first missionaries called to labor with President Parkinson were Lewis S. Pond, Denmark Jensen, Thomas Preston, George Z. Lamb, Gaston Braley, and James R. Smurthwaite.

In June 1898, Montana was added to the Northwestern States Mission, and the president of that mission, Franklin S. Bramwell, was made president of the combined missions, succeeding President Parkinson. In 1901 the Union Stake was organized in eastern Oregon and President Bramwell was selected as president of the stake. He served also as president of the mission until 1902, when he was succeeded by Nephi Pratt. President Pratt moved the headquarters of the mission to Portland, Oregon, where it has remained since that time.

President Pratt was succeeded in 1909 by Melvin J. Ballard. During President Ballard's presidency, British Columbia and Alaska were added to the Northwestern States Mission and the first missionaries were sent to Alaska. President Ballard served until 1919 when he was made a member of the Council of the Twelve. Presidents who have served since that

Courtesy Pacific Northern Airlines, Inc.
Submitted by Effie K. Driggs

AERIAL VIEW OF JUNEAU, ALASKA
Mt. Juneau and Mt. Roberts in the Background

Courtesy Union Pacific Railroad
Submitted by Effie K. Driggs

MT. HOOD, OREGON, WITH ORCHARD BLOSSOMS IN THE FOREGROUND

time are: Heber C. Iverson, 1919-23; Brigham S. Young, 1923-27; William R. Sloan, 1927-34; Joseph Quinney Jr., 1934-37; Preston Nibley, 1937-40; Nicholas G. Smith, 1940-42; Delsa Bennion, 1942-44; Samuel E. Bringhurst, 1944-47; Joel Richards, 1947-50; James A. McMurrin, 1950-55; Douglas H. Driggs, 1955-60; Franklin D. Richards, 1960 — .

During the presidency of Preston Nibley, the first branch of the Church was organized in Alaska, at Fairbanks, in July 1938.

Since the organization of the Northwestern States Mission in 1897, twenty stakes have been organized within its original borders.

At the end of October 1959, there were 9,272 members of the Church in the Northwestern States Mission, located in forty-two branches. Baptism of converts during the first ten months of the year numbered 768.

Forty-four Relief Society organizations, with 986 members were reported in December 1958. Effie K. Driggs presided over the Northwestern States Mission Relief Society from 1955 until January 1960. Helen K. Richards is the new president.

Note: The cover for this *Magazine* "Mission Home," Portland, Oregon, is reproduced from a color transparency by James W. Allen and was submitted by Effie K. Driggs. See also "Recipes From the Northwestern States Mission," by Sister Driggs on page 99.

Second Prize Story

Annual Relief Society Short Story Contest

Grandpa's Red Suspenders

Myrtle M. Dean

IT was near the middle of May, when Grandpa Foster came to stay at Brookside, with his son James and his family. Janie would always remember the time, for it was so near her eighteenth birthday. She had planned a big birthday party. She had made a list of all of her young friends, the most special one being Stan Dalby, who was just home from college. Janie was anxious to make a good impression on Stan this summer.

Janie's heart sank low when her mother said, "You will have to give up your party, Janie. Now grandpa is here, the noisy crowd will disturb him. He has been ill you know."

"But, Mom, grandfather will be in his room. We won't make that much noise." Janie could hardly believe that her mother was serious.

"I told your father that all the family would have to give up their own normal life and pleasures, if grandpa came here to live," Janie's mother continued.

It seemed to Janie now that her mother was forcing them all to play the martyr. Anne Foster had agreed to grandfather's coming so grudgingly. Janie had heard her mother say, "I'm only a daughter-in-law, and he has two daughters. It seems that they should be glad to care for him."

There had been many conferences over the matter, before Grandpa Foster came. There were five children and all agreed that something must be done about Father. After all their discussions, James, the oldest son, decided it was his duty to see that his father was taken care of "Lovingly," he had said to the others.

MYRTLE M. DEAN

Grandma Foster had died last year, just before Thanksgiving time. Usually all the families went down to Grandpa Foster's farm for Thanksgiving dinner, but last year they all went to their grandmother's funeral. Grandpa had protested so vigorously against leaving his home then that they left him down at the farm. The grandchildren had gone to visit him often. Then this spring he had had a bad case of influenza. That was when the family decided something must be done.

As James Foster stopped at the front of the house with his father, the family all came out to greet him as cheerfully as they could. Bill and the two younger children, Jimmy and Beth, ran out to the car to help bring in his things. Janie and her mother stood waiting on the porch. There were a small suitcase and several paper bags full of his things. Then Bill and Jimmy came along behind the others carrying a little, old-fashioned trunk.

"Perhaps we had better put that trunk downstairs in the storeroom," Anne Foster said.

Grandpa Foster's face became anxious, and he spoke up promptly, "I'd like awful well to keep the trunk close by me, in my room. The things in there are mostly keepsakes of Grandma's and mine." His face was very serious, and he followed closely as they carried his things to his room.

THE room was clean and comfortable. There was a radio, and in a corner of the room, a fine TV set. Near his bed was a small table where he could eat his meals, if he wished.

His eyes teared, and his hands trembled a little when he spoke. "I'm real grateful for all your kindness." For a moment then he was silent before he spoke more firmly, "It is foolish though — real foolish, that a man can't stay in his home and not trouble folks. A flu bug hit me, but I'd soon have been as good as ever, and could look after myself."

"Now, Father," James Foster said, "you are too independent. I want my boys and girls to know you better. And your farm is in good hands. Sam Carson has it rented and will keep things in good shape. You must not worry." James tried to pacify his father.

Janie thought that her grandfather kept to his room too much. Was it because he didn't want to trouble the family, or that he liked to be left alone? she wondered. His appetite seemed to lag more each day. Grandpa isn't happy here, she thought, and she wondered sometimes if her mother might have planned the comforts of Grandfather's room to keep him away from her family.

Each evening Janie took in a tasty meal to her grandpa's room. It seemed that he sent most of it back on the tray.

"Grandfather, you eat so little. What would you like? Can't I fix you something?" Janie asked one evening, when he seemed paler, and even more quiet than usual.

At first he hesitated, then a smile crossed his face as he said, "Janie, do you remember eating bread and milk, with honey and jam and fresh butter, down on the farm with Grandma and me, for supper?"

"Oh, Grandpa, I can never forget how good it was. It was so much fun to eat with you and grandmother. Her good homemade bread. I can taste it now. Let me try baking some tomorrow and we will eat it here together," Janie said kindly.

THE late afternoon sun shone softly into the window, making the room cozy and bright. Janie and her grandfather sat together enjoying the fresh baked bread that she had brought, to eat with milk and honey. As her grandpa ate he talked of the days on the farm with grandma, when they had first gone

there together. How wonderful their love must have been, Janie thought. Sitting here listening to her grandpa's voice so full of happy remembrance, she wondered how it would be to have someone love her as grandpa had loved his wife. She thought of Stan Dalby, of her plans for the summer which included him. She thought, too, of the birthday party which she had counted on, and must not have on account of grandpa.

"Oh, Grandpa, why couldn't you have waited to come until after my party?" she said to herself. She realized now that Stan had not even met her grandfather, and she wondered what he would think of him. This old man with such homey ways, and he had always lived on a farm. There was another thing that always worried the family. Grandfather Foster had a pair of bright red suspenders and a tie to match, which he had won down at the county fair, years ago. He always put them on for special occasions. There had been no place for him to wear them here at Brookside. There would probably be none. He would have to keep them stored away in his trunk of memories.

"I'm afraid that you children are bothering Grandfather too much lately," Mrs. Foster warned them. They had begun to visit him to hear his stories, and followed him on his morning walks.

"Grandpa knows the names of all the birds, and just where to find their nests," young Jimmy said.

"Mother, I think he enjoys having somebody to talk to. He doesn't seem to mind," Janie told her.

A few days later Bill surprised Janie by saying that his mother was letting him have an Explorer fireside at their house the next Wednesday evening

"Mother says it will be more of a meeting, with a speaker, than a noisy party. I've asked Bob Hansen to come and talk to us. You know he has traveled a lot and tells of such interesting things." Bill was enthusiastic.

"Oh, but Bill, all those noisy boys. That will be just as bad as though I had my party, and Mother made me give that up," Janie spoke solemnly.

"I thought I'd ask Stan Dalby to come and give us a couple of his songs." Bill smiled slyly at her. "Would you agree to come down when we need you and accompany him?"

Janie's face flushed with pleasure. "You are a swell brother . . . sometimes," she added.

"Do you suppose that we could slip in a bit of guitar strumming, and maybe a game or two for good measure?" Bill asked mischievously.

"You would never get by Mom with that, Billy boy," Janie told him.

IT was almost six o'clock on Wednesday that Bill came to Janie with a sober face. "Our fireside is off. Will you phone Stan and tell him he won't need to come and sing? I'll call the boys. Bob Hansen just called. His little brother got hit by a car, and they have to rush him to a hospital. They think it isn't too serious, but they can't tell until they take X-rays, and go over him thoroughly."

Janie looked as crestfallen as her brother. She had counted on seeing Stan, and playing for his songs. "I'm real sorry, Bill," she said quietly.

"Things have been so dead around here lately, and now for this to happen." Bill spoke disconsolately. "Well, I'd better get on the phone and tell the guys. It is too late to get another speaker now."

They sat there for a moment together, their heads bent thoughtfully.

"It seems that since Grandpa came, all we hear from Mama, is — you can't do this — or you can't do that — I hate it," Bill finished bitterly.

"But Grandpa wouldn't want it that way, I'm sure he wouldn't," Janie said, then suddenly her face brightened. "I have a wonderful idea, Bill. Don't call and say the fireside is off."

"Well, tell it. Don't keep me in suspense." Bill's face was puzzled.

"Grandpa Foster. . . ."

"Grandpa Foster — what? Of all the bright ideas," Bill said disgustedly.

"Listen, Bill, Grandpa can tell the most exciting things. Stories of true happenings. The boys will love it. Really he has such a sweet way of telling things." Janie spoke earnestly.

"The fellows won't want to sit and hear Grandfather talk about himself," Bill said, still skeptical.

"Please try it, Bill. Grandfather will love it. It will do him ever so much good, too," Janie said.

"What about Mother? What is she going to say?"

"We won't ask Mother. We will ask Grandpa," Janie laughed.

"What if Grandpa wears his red tie and suspenders? I'll bet he is just dying for a chance to put them on." Bill spoke, still reluctant to agree.

"I suppose he will wear them, and also tell the story of going to the county fair, and winning them by throwing the most balls into a china pig's open mouth to do so. The boys will love that, too," Janie coaxed.

"Will you ask him to talk, then, Janie?"

"If you do it yourself, it will be more official. It's your affair, you know." Janie left her brother still pondering the subject, but she felt sure her suggestion would work out.

TWO hours later she heard the noise from twenty boys as they came in with boyish greetings. A little later she heard her grandfather going down the stairs to the playroom. She wanted to peek to see what he was wearing, but refrained. I will see soon enough if I play for Stan to sing, she thought.

Stan came up to the living room to escort her down to accompany him. She was glad when he said, "Janie, I'm so glad I got to come and hear your Grandfather talk. He has had such wonderful experiences. Not only exciting, but so faith promoting. It is so fine for the boys to hear such stories."

Janie knew that all the others had enjoyed her grandpa, too, for their faces were full of interest as he still held them busily in conversation. She saw that she was just in time to hear him telling the event of his winning the red tie and galluses, as he called them. He opened his coat and displayed them proudly. The boys all laughed uproariously.

"Grandfather, I'm glad that you could be our speaker for our fireside. Especially since it turned out that Bob Hansen's little brother was not hurt seriously. You sure went over with the guys," Bill told him.

Janie thought, how fine for the old and the young to become acquainted. We can do so much for each other.

A few days later as she went to her grandfather's room she saw him sitting by the little old trunk he had brought with him. The lid was open, and some of the things he had lifted out and placed beside him on his bed. His face was sad, and Janie knew that he was pining for Grandma Foster. She hesitated, and was about to turn away, when he saw her. "Come in, Janie dear," he said.

She stood by his side, and he told her of many of the things that belonged to Grandma. A little silk lace shawl that she had worn to keep warm on chilly evenings, he had given her for her seventieth birthday. A faded bouquet of pressed violets.

"I gathered these from the woods," he said. "She loved violets in the early springtime." Janie saw the love in his eyes as he spoke of grandma. She bent down and kissed his cheek.

"Grandpa, that lovely dress. It looks as if it belonged to a young girl."

"Janie, this is the dress that your Grandma wore to her birthday party the night that I told her I loved her. The night that I asked her to be my wife. She was just eighteen then. She was young and beautiful, but of course I was a bit older."

Just eighteen, Janie thought. I will be eighteen, and I can't have a party.

"Janie, do you know, you look so much like your Grandma when she was your age, that when you came to the door just now, I could almost believe it was she."

"Am I? I do hope I can be as lovely a woman as she," Janie said.

"Do you remember that your birthday comes the same day as Grandma's? The twenty-fourth of May? Why bless you, that is day after tomorrow."

"Yes. I do remember, and I will be eighteen," Janie answered a bit solemnly. She was silent for quite awhile. She was thinking, how nice if I could have a party. I wonder if Stan would find me as nice and beautiful as Grandpa did Grandmother.

Janie was almost startled when her grandpa spoke. "Janie, why don't we have a birthday party? I'll bet it would be as nice as Grandma's. There is plenty of room downstairs for fun and dancing," he said, and there were little smile wrinkles breaking all over his face.

"Oh, but Grandpa . . ." Janie said, thinking of her mother and her forbidding a party on account of Grandpa. On account of Grandpa — and here it was Grandpa who was suggesting it.

"I'll buy the birthday cake. It will be a big one with white frosting and pink roses, just like the cake that Grandma had," he said. His eyes were shining and his voice was full of enthusiasm. "I wondered what I was going to do with all this money." He jingled the few silver coins he had in his pocket.

Janie threw her arms about his neck. "Grandpa, I love you so much. I would love having a party."

"You had better get busy with your invitation list, and get on the telephone," he said.

JANIE didn't tell him that she had made her list weeks ago, and had put it away because there

was to be no party. She ran to her mother.

"Mother, I don't have to give up my party. Grandfather wants me to have it. He is going to buy a lovely cake for my birthday." Janie was breathless with excitement.

"But, Janie . . ." her mother began, "first there was the fireside, then the children bothering him for stories and tagging along on his walks. Now you ask for your party."

"Mother, please don't stop us. Grandfather remembered it was Grandma's birthday, too, on the twenty-fourth of May. It will be a happy time for him."

"Maybe you are right. Grandpa has seemed much better since he has been doing things with the family. I guess your father was right about bringing him here to live. You have all been so willing to sacrifice and do things for one another. And Grandpa is doing wonders for our family. The children love his stories." Anne Foster looked very serious as she made this confession.

"I am sure you are right, Mother. We gave Grandpa a comfortable room, and shut him up to enjoy it, mostly to keep him out of our way. What he really needed was to be one of us, a part of our family. He needed love, to help fill his loss of Grandma." Janie put her arm about her mother, feeling grateful that her mother understood.

There were telephone calls — calls in and out, that crowded the party line. Janie's guests were all invited.

"Get out your guitar, Billy boy," she told her brother. "Grandfather and I are giving a party. You can strum to your heart's content. There will be singing and dancing and all the fun anyone can want. I'll bet Grandpa will think you can sing as well as Ricky Nelson," Janie laughed.

Stan and Janie stood by the piano talking happily when Grandpa entered with the huge birthday cake. He carried it, and ceremoniously placed it on a table at the end of the room. It was a surprise to all except Janie and her mother.

Everyone at the party exclaimed with ohs and ahs, and gathered to admire its pink and white loveliness.

"It's for my best girl," Grandpa Foster said mischievously.

Janie thought that her grandfather's smile was the best part of it all. It spread all over his face. He wore his bright red tie and suspenders, and Janie hoped that after she had danced with Stan, the first waltz, that Grandpa and she would dance the old-fashioned polka.

Myrtle M. Dean, Provo, Utah, who is already well known to readers of *The Relief Society Magazine*, tells us that she loves to write, but her home and her family are her chief interests: "I had my first story published in *The Relief Society Magazine* in 1925. Then, for many years, I was occupied with my young family and with Church duties, and so did very little writing. In 1948 I was awarded third prize in the Relief Society Short Story Contest, and in 1949, I placed second. Since that time I have published several stories. I enjoy writing and divide my spare moments with genealogical research and writing family histories and short story writing. My husband is Charles E. Dean, and we have five children. One son is in charge of the electric computer and also teaches at Brigham Young University. Our four daughters are all married. We have nineteen grandchildren, including twin granddaughters. Our families are our chief interest."

Sixty Years Ago

Excerpts From the *Woman's Exponent*, February 1, and February 15, 1900

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

THE CONSTITUTION OF THE UNITED STATES: At this crisis (choosing a Congressional representative from Utah) in the affairs of the state it seems that every man and woman, and especially heads of families, should stand for the principles embodied in the good old Constitution and Declaration of Independence, formulated by our forefathers under divine inspiration . . . and whatsoever others may do who disregard the Constitution or trample it under foot, the Latter-day Saints above all people should maintain their integrity to it and manifest to the world that intense love of freedom and conscience and the true spirit of liberty that was the crowning virtue of our Pilgrim fathers, and which eventually must be the touchstone of human liberty . . . for all who love their country.

—Editorial

A LAW OF NATURE: Every life needs some diversity. Many mothers, home-workers, are apt to allow their time and their minds to be entirely occupied with the one, all-absorbing theme: to run too exclusively in the one, never ending channel. Thus they injure, instead of gaining best results for their dearest purposes in life. . . . A square rod of native prairie will give a dozen varieties of grass. . . . This law of diversity in nature is a good law to develop in our homes. We want good, wholesome food all the year round, but we want variety. And as with our physical natures, so also with the mental and spiritual parts of our beings.

—L. L. Greene Richards

WE'LL TAKE A RIDE

We call for a soft cushioned carriage,
A phaeton, barouche or coupe,
Ashamed of the style of our fathers,
Ashamed of the wagon and sleigh. . . .

Our grandchildren — Ah, they will circle,
Like birds, to and fro in the skies;
Will play with the fangs of lightning
And laugh when earth trembles and sighs;
They never need "wait for the wagon,"
Nor ever be left by the car,
But, mounting like eagles or angels,
May challenge the speediest star.

—Isabel Darling

RELIEF SOCIETY CONFERENCE IN SAN LUIS STAKE: The Relief Society conference of the San Luis Stake was held in Sanford, Conejos Co., Colorado, on November 10, 1899, President Cornelia Mortensen presiding. . . . Sister M. Sellers, of Manassa, Sister P. E. Cullers, of Mountain View, Sister M. E. Hamil, of Morgan, and Sister M. A. Berthelsen, of Sanford, all gave reports of their respective wards. . . . By request a special prayer was offered . . . in behalf of the sick and afflicted among us. . . . Sister Dollie Russell, of Antonito, spoke a short time upon the duties of sisters in the Relief Society. . . . Sister Margaret Haskell, of Manassa, said, "I feel to bear my testimony that the spirit of God is with us. I believe a spirit of reformation is among the Latter-day Saints. God has spoken from heaven, and His work is established on earth. . . .

—Mary F. Crowther,
Stake Secretary, R. S.

Woman's Sphere

Ramona W. Cannon

HEPHZIBAH MENUHIN, as accompanist, once again appeared in concert with her famous brother Yehudi Menuhin, at Carnegie Hall in New York City in November 1959. A child prodigy like her brother, Hepzibah received early acclaim for her remarkable power and perception as a pianist. After her marriage she went to live on a 24,000 acre sheep ranch in Australia, returning to Europe and America occasionally for brief concert appearances. Since 1954 she has lived in London, but had not appeared in the United States for twelve years before her 1959 concert.

LILLIAN BARREL has been appointed Director of Public Relations for the Israel Government Tourist Office. She was formerly on the staff of the Consulate General of Israel in New York City. She has served as radio script writer and editor for the Voice of America, has worked on several committees for displaced persons in her own country, and has acted as publicity director for the Council of Democracy of Israel.

BIRGIT NILSSON, Swedish soprano, recently sang the role of Isolde in "Tristram and Isolde" at the Metropolitan Opera House in New York City. Her voice was rated by critics as the finest since Kirsten Flagstad sang the same role twenty years ago. They said her voice was "charged with power and exaltation."

AMY LaFOLLETTE JOHNSON has written a delightful history of "*The White House and Its Thirty-two Families*," (published by McGraw - Hill, New York) with a "kind, serene, uncritical, non-partisan" point of view. All the First Ladies are presented, complete with children, guests, servants, and pets; and all the Presidents, with their problems, their cabinets, their world-shaking decisions. The book is illustrated with many excellent photographs.

STELLA SHEA and LOU BARRETT, sisters, both elderly widows, are still running the unique Shea and Barrett Gift Shop in Eureka, Utah, which has been their career for more than thirty years. Almost an "institution" in the famous mining town, the sisters have outfitted hundreds of brides and babies over the years, and have kept their store well stocked with women's and children's clothing and handmade articles for the home. Many of the articles are made by Mrs. Shea and Mrs. Barrett, and others are stocked on an exchange basis.

EDITORIAL

VOL. 47 FEBRUARY 1960 NO. 2

Greatness From Righteous Endurance

THROUGHOUT the earth the peoples recognize and venerate men for great and enduring attributes and accomplishments. A Latter-day Saint knows by the words of Abraham that noble and good men were known to the Heavenly Father in the spirit world before they were clothed with mortal bodies:

> Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;
>
> And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born (Abraham 3:22-23).

Among these "noble and great ones" one would perhaps designate two men whose birthdays are celebrated in the month of February — George Washington and Abraham Lincoln — the former instrumental in winning freedom for and establishing the Nation under whose government the gospel could be restored; and the other holding that Nation indivisible as one in which the gospel could grow strong to spread over the earth. Washington was born in affluence and reared among educated men; Lincoln was born in poverty amid backwoods country, yet the Lord gave to both trials and experiences which fitted them to be his tools in fulfilling his purposes — for both were prayerful men seeking the guidance of the Lord.

In modern times it has become the vogue to search out real or imagined weaknesses in men of great accomplishments; but the writings of such critics, themselves not great, will grow dim and vanish, while the illustrious deeds of noble men will shine with increasing intensity and serve as beckoning lights to those who would emulate their greatness. It is proper to respect and admire fellow mortals who forward the lot of mankind and to commemorate their great accomplishments.

Especially today when children, through modern media in their own homes, may read of and see and hear evil actions portrayed, it would seem necessary for mothers to teach their children wherein true greatness lies and impress upon them that life is not a primrose path but a continual struggle to preserve one's righteousness and integrity. It is essential to show children that every great man had to withstand and overcome temptations, endure tribulations, and adhere to right. A case in point are the lives of Abraham Lincoln and Stephen A. Douglas. Greatness came to Lincoln and disappointment and heartbreak to Douglas. It is noteworthy that Lincoln never raised his hand

against the saints. His moderation toward a misunderstood and maligned people is in sharp contrast to the lying accusation, in 1857, of Douglas against the saints in Utah, as he sought political preference by accusing them "of all crimes known to the penal code." This action brought down on his head the fulfillment of the prophecy made to him by the Prophet Joseph in 1843, and Douglas was defeated for the presidency. Greatness came to Lincoln as the result of choosing the right and living by the truth, and failure to Douglas through his self-interest and hypocrisy.

Accumulated minor evils grow in one, if unchecked, to tip the scales, in a crisis, away from righteousness, while daily self-discipline and the overcoming of selfishness will tip the scales to righteousness: George Washington refused a crown; Abraham Lincoln did not compromise with truth; the Prophet Joseph Smith gave his life for the truth. Each one passed through disappointments, sorrows, trials and suffering. Even the Savior learned ". . . obedience by the things which he suffered" (Hebrews 5:8). If repeatedly to the attention of her children a mother brings such facts, they will be strengthened and encouraged to resist temptations.

While children may not fully appreciate the need for suffering the cares and sorrows of mortal life, still that mother who points out to them the mastery of the sufferings and temptations while indicating to them the accomplishments of great men, will guide them to the realization that the triumph of a soul in righteousness comes as the result of aspirations, self-discipline, and wise decisions in conformity with a noble goal.

—M. C. S.

Solace in Prayer

Rowena Jensen Bills

I closed my book, then closed my eyes in prayer.
Tonight my heart would linger in this room
Where shadows of today would blend with gloom
And follow when my footsteps reached the stairs.
Oh, that I might recapture for this bare
And empty soul some rapture from the loom
Of yesterdays; memories lifting doom,
Transcending out beyond this midnight air,
God knows my heart and knows my need for rest.
My prayers alone will comfort, end my quest,
My search for answer far beyond the scheme
Of mind. Enduring strength through faith—the stream
Of life — will come and flowering pastures green
Will speak of all eternal life unseen.

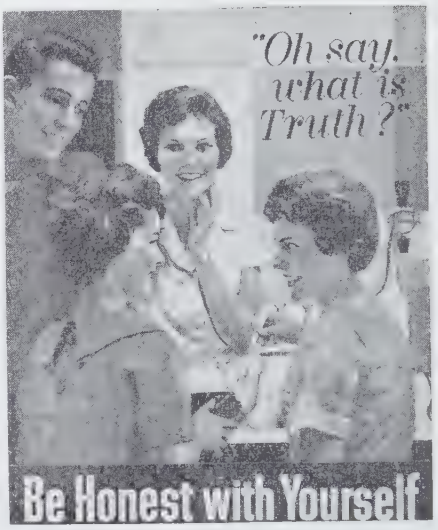
"Oh Say, What Is Truth?"

THE day-by-day living of an honest and truthful life of personal integrity can be guided and blessed by a knowledge and a realization of life's eternal purposes.

A friend once asked a Latter-day Saint woman why she so often referred to the teachings of her parents and the attitudes and beliefs of her ancestors, saying that it was better to consider only the present day, without reference or thought to the past or the future.

The woman's answer explained her belief in eternal continuity. For the gospel has given us a knowledge and understanding of the fulness of the plan of salvation and our place in the ancestral lineage. This all-pervading truth tells us that we are not living for one day alone, or even for the earthly existence.

From the time of Adam there were teachings upon the earth which illuminated with purpose and grandeur the lives of the people who served the living God.



The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. . . . When he prepared the heavens I was there: when he set a compass upon the face of the depth: When he established the clouds above. . . . Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him . . . (Proverbs 8:22-30).

If we had not this great and everlasting truth to guide our lives — this knowledge of the Father's courts on high, where we communed with our heavenly parents — this knowledge of our privilege of returning, in eternity, to our former home — if we did not have this glorious blessing of truth, we might be indeed as one on a journey through a dark and forested landscape. We might see only the immediate surroundings and have no knowledge of the origin of our path or of its destination. How could we feel as much strength and serenity and hope and faith if we had knowledge of our present circumstances only?

"Oh say, what is truth? 'Tis the last and the first, for the limits of time it steps o'er." All of the most sacred events of earth life are given a deeper and a more tender meaning, because the light of truth glows upon them.

Recipes From the Northwestern States Mission

Submitted by Effie K. Driggs

Missionary Conference Meat Loaf

5 quarts meat
¼ c. salt
1½ c. ground onion
1 pt. wheaties
1 pt. crumbled shredded wheat
1 quart bread crumbs
5 beaten eggs
3 c. milk
3 cans tomato sauce

Mix all ingredients together. Bake in 9" x 12" pyrex pans at 325° F. for one hour. This recipe serves 45.

Frozen Fruit Salad

1 can (small) diced fruit cubes
1 can (small) crushed pineapple
½ c. nuts
1 small pkg. Philadelphia cream cheese
2 tbsp. mayonnaise
sweet pickle juice
½ pt. whipping cream slightly sweetened
cake coloring — red or green

Allow cream cheese to stand at room temperature until soft. Cream with spoon, adding mayonnaise. When creamy and smooth, add enough pickle juice to make of consistency of thick cream soup. Drain fruit cubes and add crushed pineapple with its juice. Add part of chopped nuts, saving rest for top. Whip cream and sweeten it slightly, adding enough cake coloring to make it light green or pink. When cream is sufficiently stiff to stand by itself, but not buttery, fold it into the cheese and fruit mixture gently, but thoroughly. Place in freezing tray and let stand overnight, if possible. (When frozen, you may remove it from tray, wrap it in foil securely and place in your freezer to keep indefinitely, but it will not taste good if left in freezer tray uncovered for more than two days). The salad may be decorated with chopped nuts and cherries, or you may make roses of cherry rings, with green pepper stems. Freeze the decorations with the salad.

Two-Hour Rolls

2 yeast cakes
½ c. water (slightly warm)
2 eggs, beaten well
1½ c. scalded milk (cooled)
4½ c. flour
1 tsp. salt
4 tbsp. sugar

Mix all the dry ingredients together and the liquids together. Combine and stir with a spoon, until blended.

Let rise — roll out, and cut. Dip in butter. Make into Parker House Rolls. Bake at 400° F. for 10 to 15 minutes.

Fruit Cake

2 lbs. pitted dates (5 cups)
1 lb. Brazil nuts, whole (3 cups)
1 c. maraschino cherries, drained
1 c. mixed candied fruit
1 c. sugar
1 c. flour (sifted)
½ tsp. salt
1 tsp. baking powder
4 well beaten eggs

Place all fruit in bowl. Sift dry ingredients. Sprinkle over fruit and mix lightly. Add well-beaten eggs. Stir until all are lightly coated. Place in two pyrex loaf pans or four small tin pans, which have been lined with two thicknesses of brown paper. Bake 1½ hours at 300° F. in small pans or 1 hour and 45 minutes in larger pans.

Elders' Choice — Pineapple Cheese Salad

1 c. crushed pineapple
½ c. sugar
1 large lemon (juice)
2 envelopes gelatin
½ c. cold water
1 c. boiling water
1 c. grated cheese (mild)
½ pt. cream (whipped)

Boil crushed pineapple, lemon juice, and sugar for five minutes. Soak gelatin in cold water. Add 1 cup boiling water. When this begins to thicken, add crushed pineapple mixture. Last, fold in 1 cup mild grated cheese and ½ pint heavy cream (whipped). Let stand in refrigerator.

Serve with mayonnaise diluted with cream, topped with mint, cherry, or parsley.

Best Brown Beans

3 c. dry pinto beans
2 ham hocks or two slices of ham
1 c. diced onions
1 c. diced celery
1 can tomato sauce
1 can tomato soup
salt, pepper, and vegetable salt to taste

Cook beans with ham hocks or diced ham. When almost done, add diced onions, celery, tomato sauce, and tomato soup.

Alaska Apricot Delight

1 no. 2½ can peeled apricots
or equivalent of cooked dried apricots
1 lb. vanilla wafers
2 c. powdered sugar
2 eggs, well beaten
½ c. butter
1 pt. whipped cream
1 c. chopped pecans

Mash apricots. Mix sugar, eggs, and butter. Blend well. Place ½ the wafer crumbs in bottom of pan, add the egg mixture — add a layer of mashed apricots, followed by a layer of whipped cream. Add the other half of the wafer crumbs. Let stand over night in refrigerator. Serves 12.

Oregon Fizz

1 qt. pineapple juice
1 qt. ginger ale
1 qt. sherbet, either lime or pineapple
1 qt. vanilla ice cream

Blend all together with a beater and serve in punch cups.

Centennial Punch

3 c. sugar
2 qts. water
12 lemons
12 oranges
1 qt. grape juice or cranberry juice
1 small can crushed pineapple
1 c. pineapple juice
2 qts. ginger ale

Boil water and sugar 8 minutes. Cool. Add fruit juices and fruit. Let stand one hour or longer, on ice. Add ginger ale and serve.

Washington Crab Salad

2 pkgs. lemon jello
3 c. boiling water
3 tbsp. vinegar
½ tsp. salt
1 tbsp. grated onion
¼ c. cottage cheese

½ lb. fresh crab meat
1 c. chopped celery
2 tsp. pimento
¼ c. chopped green pepper
½ c. mayonnaise

Add boiling water to lemon jello. When it begins to thicken slightly, add all other ingredients. Place in refrigerator and cool until firm.

Idaho Quick Cookies

30 square graham crackers
1¼ c. condensed milk (approximately)
1 c. semi-sweet chocolate chips or butterscotch chips
½ c. chopped nuts (more if desired)

Crumble crackers into a bowl and add chips and milk. Blend until the crackers are moist. Bake in 325° oven until done, about ten to fifteen minutes. Cut in squares and serve.

Pear Preserves

12 c. sugar
10 c. diced pears
1 bottle pectin
blanched almonds, if desired
2 chopped oranges
1 no. 2 can pineapple, diced
1 bottle maraschino cherries with juice

Let pears and sugar stand over night. In the morning, bring to boil, add pectin, chopped oranges, pineapple, cherries, and almonds. Cook until thick, or according to instructions on pectin bottle.

With Nothing in His Hands

Maude Rubin

My morning, endless acreage of pleasure,
Was hedged by uncles.
They were my boundaries, my fences, my horizon.
My Uncle Walter bringing candy—
(Crackle of paper, narrow stripes of red and green).

My Uncle Tim had hard strong arms,
Orange freckles on his wrists.
He brought baseballs and marbles; fishing line.

But quiet as a sleeping wind,
The tallest, Patrick, came
With nothing in his hand . . . no gift;
But stories on his lips:
Tales of a dog called Toby; of a farm,
Another acreage of morning, hedged by other uncles. . . .
Then stories done, a game of mumble-the-peg!

Only the Essentials

Frances C. Yost

YOUNG Mike Palmer had carried his bride over the threshold of the old Miller place. The house was run-down and had been vacant for several months, but the rent was cheap, and that was important, when you were just starting married life.

"Karen, I guess you're going to find out that you have to do without a lot of things that you're used to," Mike Palmer said, as he made a fire for her in the old coal and wood range. "You're going to miss cooking with electricity and doing dishes with a dishwasher, and having an automatic washer and dryer for your laundry. Honestly, I feel sorry for you. It's sort of like pioneering in the year 1960."

"I've thought of all those things, Mike, but I still have you, and I feel your love and this old coal stove will keep me warm. I have my two hands for washing dishes, and, well, I won't have to scrub clothes on a washboard like the pioneers, because there is our own conventional washer you bought at the second-hand store." Karen laughed softly. "It's going to be fun."

"You're a good sport, I'll say that for you. But I want you to remember I just don't have money to burn as your father has."

"Oh, Mike, Daddy doesn't have money to burn. Why he's really very careful with his money."

"Most people are that have money. That is if they have gotten ahead in this world. And believe me, Karen, I mean to be successful like your father and some other men I admire. So, I'm going to start out by being careful about little things. I want you to budget all your spending and trim off all the nonessential buying. If it's something we can't get along without, why, fine, buy it. But if it's something we can jolly well manage without, why pass it up and. . . ."

"Yes, I know, Mike. Only the essentials. I'm going to be very careful. You watch."

"I'm sure you will be. Bye for now. Your ambitious husband is going out into the world and make a few honest dollars." Mike laughed, and raised her chin for his kiss.

Alone, Karen surveyed the old house. There were curtains in the living room, but they were faded and full of holes. She would buy some pretty flowered cretonne and make drapes for the windows.

Karen found just what she wanted, flowered cretonne, in the yardage department, which was much more economical than drapery cloth. She sewed every moment while Mike was gone all week. Then Friday morning she hung the new drapes. Why, they made all the difference in the world to the whole house. She could hardly wait for Mike to come home and see them.

WHEN Mike walked in the door he had eyes only for Karen. He gathered her into his arms and kissed her tenderly. Then he raised his head and saw the drapes. At first his face registered surprise, and

pleasure. Then, as if he had appraised their value in terms of money, his face hardened.

"Mike, I know what you're thinking. You like the looks of the drapes, but you don't think we can afford them."

"That's right, Karen. I believe we could have managed with those net curtains which were already here in the house. You remember what I said, only the essentials."

Karen felt hurt. Sometime she would tell him how economical the cloth had been, and that she had sewed every stitch herself, not hired them made by a professional draper.

It wasn't just spending the money for the drapes. It was Mike she was worried about. What type of man had she married? She had known him so well, but she hadn't known this financial side of him. Was Mike really close? Karen somehow abhorred tightness in a person. She surely didn't want to be married to a man who inspected the potato peelings to see if they were thick or thin.

During the evening Mike commented a time or two that he really liked the drapes, and that they made the whole house more beautiful, and that perhaps her judgment had been right about going ahead and buying them.

NOW that the drapes were hung, and the entire house had been polished, Karen had time on her hands. She dropped into the little rocker she and Mike had purchased at the secondhand store, the same time as the stove. She wished she had something interesting to read. She wondered if *The Relief Society Magazine* for the month was out yet. It would be nice to subscribe for the *Magazine*, have it delivered to her home each month. But Mike would probably class it among the luxuries, as he had the drapes.

"Maybe our budget doesn't allow for subscribing for the *Magazine*," Karen jumped up excitedly, "but, by golly, I'm not going to miss a single copy. I'm going right this minute over to Mike's mother and borrow her *Magazine*."

What had Shakespeare said: "Neither a borrower, nor a lender be." "Well, in spite of what he said, I'm going borrowing, and I hope Mother Palmer is a cheerful lender. *The Relief Society Magazine* should be passed around to enjoy it."

"Of course you can take the *Magazine*, Karen," Mrs. Palmer said cheerfully.

"But if you haven't had time to read it . . ." Karen hesitated.

"I can read it when you are finished. You go right ahead. I have these few peaches to make preserves of today, and oh, Karen, get a sack from the drawer and take some of these peaches home with you. There's a jar of fresh cream in the frig you can have. Mike just loves peaches and cream."

"Oh, thank you, Mother Palmer. This will answer my dessert problem for our supper, and we'll have peaches on our cereal for breakfast."

Karen left the house with the sack of peaches in one hand, a jar of cream in the other, and *The Relief Society Magazine* tucked under her arm.

Karen curled up in the rocker and enjoyed the afternoon with the *Magazine*. "Why there are a dozen poems, and each one is a treasure. And three nice stories, besides the serial. There are three worthwhile

articles, and in the features for the home are recipes and sewing hints, and bits of wisdom."

KAREN closed the little *Magazine* and held it almost lovingly to her. Why this *Magazine* could not be classed as a luxury. A single issue cost even less than twenty cents, and where could you get so much for your money? But Mike had said *nothing but essentials*. She guessed she would just have to figure on borrowing Mother Palmer's *Magazine* for awhile.

"Well, it's time to start supper." What would she fix? There were recipes in the *Magazine*. She opened it again. "How about a fluffy lemon chiffon pie?"

Karen checked the ingredients. "I have everything to make it, luckily, but I have the fresh peaches Mike's mother gave me. No need for dessert. Oh, here's a main dish that sounds interesting and nourishing, macaroni loaf. It has cheese and hard-boiled eggs. I'll make this, and with a green salad, and some raisin cookies and the peaches and cream, such a meal should please any hard-working man."

Karen was busy for the next two hours, and she was complimenting herself on baking the cookies in the coal stove and not burning a single one, when Mike came through the door.

"How's my pretty little wife?" He kissed her lovingly.

"Just fine, Mr. Palmer, and your supper is almost ready. Want to sit in the living room while I finish? It's a little warm in here." Karen wiped her brow. It was warm cooking on a coal stove, but soon it would be chilly weather and the same warmth would be inviting.

Mike, tired from the day's work, dropped into the little rocker where Karen had been, and picked up the *Magazine* on the nearby table. He started reading.

"Dinner, Mike," Karen called invitingly. "Come and get it."

"I've become interested in a story. Say, where did you get that little *Magazine*?"

"Oh, that's *The Relief Society Magazine*. I borrowed it from your mother."

"You mean that *Magazine*'s been in my home, and I've never noticed it before?"

"Perhaps you didn't take time to read it, but it was there." Karen laughed.

"Did you read it before you were married, Karen."

"Never missed an issue. Fact is, it's my favorite *Magazine*, Mike."

"Karen, it's a *Magazine* we should have in our home. You better make out a check tomorrow and send for a year's subscription."

Karen felt something warm inside her. Why, Mike wasn't tight as she had imagined at all. She guessed about the hardest thing about being a bride was to get used to spending someone else's money. Especially a new husband's, when he didn't have any more than when he was courting and living with his folks, and not maintaining a house. Yes, it was true, she would have to make sacrifices, go without things she was used to as Mike had pointed out that first day, go without things she had taken for granted in her parents' home. But they would be able to have and enjoy the important things of life, like *The Relief Society Magazine*. She could hardly wait for the postman to deliver her first copy.

Tin Time for Gertrude Lacy

IT is tin time in Jewel, Oregon, where Gertrude Lacy, a Relief Society sister, has snipped and clipped with her magic sheers through a heap of discarded tin cans, and wrought miracles. Can you imagine an ordinary tomato can, stripped of its gaudy paper cover and emptied of its vitamin-laden contents, appearing again on your writing desk as a bouquet of pansies? Or a baby food can lighting on your lapel, looking like a real live butterfly? Mrs. Lacy has fashioned spiders, each spinning a web of its own. There are dolls and doll furniture, even covered wagons, complete with oxen, shovels, water buckets, and the usual pioneer gear. Her daisies, dogwood, and tulips know no season, neither do they fade nor tarnish, but glow and glisten year after year.

One of the most charming results of her search for new designs for discarded tin material is a blend of modern and Victorian motifs. Using the same circular background which formed the foundation for her Christmas ornaments, she applied flowers cut from tin and painted them with transparent-colored laquers. The result is a wreath with a frilled, nosegay look which can be used as a decorative accent at any season of the year. These gay wreaths may be hung on the wall or placed flat on a table as a centerpiece.

Her jewelry is another tin-craft highlight with a new approach; most anyone seeing one of her green necklaces invariably exclaims, "It's absolutely precious."

Sister Lacy will be the first to assure you that the Relief Society work meeting program did much to interest her in handicraft and its possibilities. Recently she spoke on "Tinning Your Way to Beauty," at the Northwestern States Mission Relief Society Convention. Here she displayed many of her attractive creations and gave a demonstration with this inexpensive, inexhaustible metal.

Kindness

There is no grandeur like the shape of kindness. — Ida Isaacson

The New Day

Hazel K. Todd

Chapter 5

Synopsis: Lynn Marlow, a dress designer, who lives in Chicago and is engaged to David Talbot, returns to Springdale, her home town, to visit her Aunt Polly and to find out if she has really forgotten her early love for Johnny Spencer. Johnny had married a Southern girl and she had died, leaving two children. Lynn meets the children, and finally goes to Johnny's home to see him.

As Lynn watched, Johnny's face became whiter. His lips moved to say her name, but there was no sound.

She didn't know when the child slid from her lap. But, presently, she was hugging her father's legs, and he was resting his hand on her head. But his eyes were still on Lynn, and there were tears in them.

Then she stood up, shaking. The first shock had passed. This couldn't be Johnny. This was some strange, unknown person she had never seen before.

"*Johnny*," she said in a voice that didn't belong to her. "Johnny . . . I. . . ." She floundered for words, but the right ones, if there were any, were lost.

"Why . . . why did you come?"

She looked from his drawn face to his shaking hand on the little girl's head.

"I . . . I. . . ."

"I asked her to come 'cause she made Lindy a whistle." Peter was looking curiously at his father.

Lindy blew the whistle shrilly.

Johnny leaned down and picked the little girl up in his arms. But he never took his eyes from Lynn. "If you came out of curiosity," he said, "maybe you have been satisfied."

His words stung her vaguely. But it was not so much his words, but something else about him that made her feel so faraway. True, they were the same eyes, the same lock of hair falling over his forehead, but he was not the Johnny who had clung so tightly to her memory.

"Peter," he said, still watching Lynn, "you shouldn't ask strangers into the house."

No, it was not the Johnny she knew at all.

A strange calmness was taking possession of Lynn. All the pent-up anxiety she had felt with anticipation of meeting him seemed to melt and run away leaving her quite clear to think. She sorrowed for him standing there — this Johnny who had doodled on the margins of her yearbook, this Johnny with whom she had chased water skaters. But this man standing before her, aloof and faraway, was not that same Johnny. He was a man grown bitter and withdrawn, so distant from her that she felt she could never reach him.

"Please," she said, "I didn't come to annoy you. I — I came because I wanted to see you. I. . . ."

"You never seemed very anxious to see me in the years past," he said tersely.

"Johnny, I want to help you. I. . . ."

"I don't need your help, yours, or anybody else's," he said.

"But Johnny, you can't. . . ."

"Will you please go and leave us alone!"

His face was drawn and his hands were trembling. He looked old and tired. *He will kill himself and ruin his children's lives,* she thought. *But there is nothing I can do.*

"I'm sorry," she said. "I will go."

LYNN started toward the door. As she did so, she caught Peter's gaze, puckered in a scowl. "You didn't see the turkey nest," he said accusingly.

Lynn paused involuntarily. Lindy whimpered in her father's arms so that, without looking at her, Johnny slid her to the floor.

To Lynn's surprise, the little girl came running to cling to her skirt, sobbing.

She forgot Johnny standing there accusing her. She leaned and picked the child up and nestled the golden head against her shoulder.

And then she remembered Johnny. He was crying, crying as though he were a little boy. When she looked at him he turned and went into the kitchen without saying anything.

She stood, holding the child, filled with conflicting emotions, of pity to the extent that she almost wanted to run after him, and of a desire to run away from it all. It was easier to run.

She loosened the child's arms from her neck and stood her on the floor. And then she said to the scowling boy, "I'm sorry I don't have time to see the turkey nest. I must go."

She walked rapidly down the path, feeling weak and confused and almost guilty for running away.

This one thing she knew. It stood out vivid and clear above the confusion. She wanted David. She wanted his calm serenity, his mature wisdom. Now she knew why he had put her off when she wanted him to come with her, why he wanted her to see Johnny without him. She had to find out for herself. Funny how time could fly so quickly. In that few minutes she had looked into Johnny's face, she had come to know what must be an eternal truth — you can never quite go back. You must go on and on and on. The willow path, the house by the mill, the sodas, and the boy she had played with as a girl and loved as a teenager, was a lovely experience in the past. But she had grown older now, with new experiences and new needs. And it was the new needs that cried out to her.

"Oh, David," she whispered, "I love you! I do love you! My house by the mill is a house on a hill!"

In her turmoiled thinking, she had paid no heed to the way she went, and now she suddenly realized that she had been following the path winding round the hill and had suddenly come to a dead end in a secluded nook, with a willow bench built snugly in the rocks and foliage. Thoughtfully she moved to it to sit on its rustic seat. And then she suddenly gasped in astonishment. Carved in fancy lettering like the doodles on the margins of a book was the name *Lindy Marlow!* Johnny had made this bench to her

memory. She looked up aghast at the thought. There was an opening in the tree branches. Like a window it was, and silhouetted in the window was Aunt Polly's house. Johnny had sat there to think of her!

She stood still, staring at the name. Since she had looked into Johnny's face, it was as though she had been snapping the threads one by one from some tangled dream, and now suddenly she had completely broken the last strand, so that it all became very clear.

How foolish they had both been, striving to hold back the fleeting past that no one could stay. Someone must help Johnny!

LYNN sat thoughtfully on the edge of the rustic seat. Aunt Polly had wanted to get her to come home. Not alone because she wanted to see her. She and Mr. Jensen had been trying to help Johnny. Did they hope she could be reconciled with him?

Lynn straightened up, suddenly. Perhaps she owed Johnny this. After all, it was, in a way, her fault — a man grown morose and bitter, two motherless children. She hesitated in her thinking. Was it so much her fault that she must take the place of the dark-haired Southern girl! But he had sent her away. Besides, she didn't love Johnny any more. That love belonged back on a green hillside to David. There must be a fairer way for everyone.

She had a great longing for David. A sudden impulse to find a phone and call him possessed her. She stood up quickly, and then she sat down again. She couldn't call David, not yet. Not until she had released Johnny from the hold she had over him. But how, when he refused to talk to her? Johnny was a stranger to her now. Someone had to help her, someone who knew this new silent and bitter Johnny. She paused again in her thinking. Johnny still went to the drug store.

Of course! Mr. Jensen would know more about him than anyone else. Maybe there was some way he could help her.

She rose from the bench without looking back, and went down the hill through the clover blooms.

Mr. Jensen's face lighted up when he saw her.

"Lindy," he said, "it's wonderful to have you here again."

"Could we sit somewhere?" Lynn asked.

He led her toward hers and Johnny's table.

"Oh, please," she said, "let's sit somewhere else."

They sat at the opposite table.

"How is Aunt Polly?" he asked.

She looked at him calmly. "Aunt Polly is very well. I have seen Johnny."

"So you have seen Johnny, then?" he asked a little wearily.

"Yes, I have seen Johnny and his children. What do you think I can do?"

He looked at her with deliberation.

"I had thought you could either marry him or release him from the memory he holds of you."

She looked at him through a mist of tears. "I can't marry him, Mr. Jensen," she said. "I don't love him any more. I wasn't sure until I saw him."

He looked at her and nodded his head slowly. "At least we have solved that part of it. You see, it was

necessary to make sure you were marrying the right man, too."

Lynn looked down at her ring and back into his face. "I love David very much," she said.

"I am sure you do," he said and patted her hand.

"What — what will happen to Johnny?" Lynn asked. "He will spoil his life and his children's."

"You must wake him up, Lindy. Wake him up from that old dream, just as you woke yourself up. He seems to cling to it since he lost his wife."

"But how? He doesn't even want to see me. He ordered me out of his house."

"I don't know how, Lindy. You see, you have someone else. Johnny doesn't."

"He has his children."

"Which is not quite the same. But it might be a way."

THAT night Lynn's sleep was filled with troubled dreams. She awoke early with a great longing for David. And why not? After all, why should she try to help Johnny? Especially when he refused to be helped. Could she help it if he built seats to her memory, if he named his children after her, if he chose to be a recluse! How unfair had he been to his wife? If she called David he would come immediately, and she could go away and forget Johnny and his unhappy life. She slipped out of bed quickly with a feeling of relief.

Wishing to avoid the disappointment in Aunt Polly's face when she was leaving, Lynn waited until Aunt Polly had slipped through the kitchen door with her basket and old straw hat to gather asparagus. As Lynn reached the receiver from the wall phone, her heart pounded frightfully. How wonderful it would be to hear David's voice.

"Long Distance, please," she said to the inquiry. And then a sound at the door made her turn half guiltily, expecting to see Aunt Polly.

But it was not Aunt Polly. It was Johnny's children. She stared, unbelieving, at Peter with a Marine cap sitting jauntily on the back of his head, and Lindy with a huge bow made from a piece of cloth tucked in her golden curls.

"Peter!" she said aghast, "What are you doing here?"

She became aware of a small voice coming from the telephone receiver she held in her hand. Only half realizing what she did, she hung it back on the hook. Then she collected her wits.

"That is — I mean, did you come to visit Aunt Polly?"

"We came to get you to see the turkey nest," the boy announced.

"The turkey nest?"

"Sure. You didn't see it yesterday."

There were no words in her to match this boy. He took her breath away. Under different circumstances it might even be humorous. Here she stood helpless before a very important little boy and a tiny girl, decked out to make the best impression, demanding that she come and view a turkey nest. She half laughed an odd sort of laugh and dropped into the needlepoint rocker there.

"What 'ya laughin' at?" Peter demanded sternly.

Again she felt inadequate.

"I'm — I'm sorry. I didn't mean to laugh. That is, I mean I shall be glad to see the turkey nest!"

There seemed nothing else to say.

"Well, come on, then."

Keeping hold of Lindy's hand, Peter turned and started through the door.

THERE was nothing to do but follow his commands. But how could seeing a turkey nest possibly help to solve anything? And if she ran into Johnny what could she say that would do any good, especially when she felt sure he wouldn't even listen to her? And besides, she was becoming conscious of a new worry. The children had seized eagerly onto the friendship she had offered them to fill a need that had been denied them. It would already be difficult to break away, without carrying the friendship further.

Peter turned to see if she was following. "Come on. We have to see it before dinner, 'cause Lindy has to go to sleep after dinner."

She began fumbling in her purse.

Peter was scowling impatiently. "Well, why don't you come?"

"Could I please write a note to Aunt Polly?" Lynn asked much the same as she would have asked permission from someone who had jurisdiction over her.

"Well, hurry up," Peter answered grudgingly, and watched her closely while she scribbled a few hurried words.

She folded the paper and stood it against the cookie jar where she was sure Aunt Polly would see it.

(*To be continued*)

Alberta Revisited

Helen Kimball Orgill

The longing came to visit haunts of long ago,
To view again the well-remembered past, and so
I journeyed far and heard the feather-throated lark,
Take up Alberta's note of spring the surest mark.

I saw the garden's green, clothes swinging in the sun,
Small lakes all flashing blue till day is done;
And beading wheat of golden store for days to be,
The grassy hills and fields as far as eye could see.

I saw the Big Chief Mountain, so substantial, high,
And snow-capped Rockies bright against the sky.
I well remembered rainless land and, after toil,
We chafed to be expecting much of parching soil.

But, oh, the tender memories beyond compare,
When falling rain brought joy from deep despair.
But greater than the fruitage of the fields of grain,
Is love remembered and sweet friendship's golden chain.

With pleasure now I view the winding path we trod,
When shadows of the day hid not our faith in God.
Today I feel deep peace that drives away my fears,
And strength has come that is not born of sheltered years.

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the *Handbook of Instructions of the Relief Society*.

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Anna C. Merrill

WEST CENTRAL STATES MISSION, BILLINGS (MONTANA) BRANCH RELIEF SOCIETIES PRESENT "MEET THE WOMEN OF THE NEW WORLD" AT THE CLOSING SOCIAL, May 1959

Seated in front, left to right: Esther Prigmore as Mary Rowlandson; Bertha Smith as Margaret Winthrop; Jeanne Stoddard and her seven children as Anne Bradstreet and her children.

Standing, left to right: Leota Bolingbroke as "the Voice of History"; Beyrle Esplin as Mrs. Noyes; Dorothy Knight as Sarah Pierrepont; Shirley Brown as Anne Hutchinson; Esther McArthur as Sarah Kimball Knight; Joann Schneiter as Pocahontas.

Anna C. Merrill, President, West Central States Mission Relief Society, reports: "The three Billings Branch Relief Societies combined their efforts for their closing social in May. Under the direction of the three literature class leaders: Dorothy Knight, Leota Bolingbroke, and Esther McArthur, a pageant was presented entitled 'Meet the Women of the New World.'"

Photograph submitted by Mina Giles

WASATCH STAKE (UTAH) RELIEF SOCIETY SINGING MOTHERS PRESENT MUSIC FOR THE AFTERNOON SESSION OF STAKE QUARTERLY CONFERENCE, August 30, 1959

Front row, left to right: Mina Giles, President, Wasatch Stake Relief Society; Thelma Wootton, First Counselor; DeEsta Jordan, Secretary-Treasurer; Marjoria Provost, chorister; Ethel Watson, organist.

There are sixty-four members in this chorus, representing all twelve wards of Wasatch Stake.

Photograph submitted by Grace C. Gamble

ONEIDA STAKE (IDAHO) MOTHER AND FIVE DAUGHTERS WHO HAVE SERVED AS WARD RELIEF SOCIETY PRESIDENTS

Seated, Reda Ricks Allen, who was president of Riverheights Ward Relief Society, Mount Logan Stake, 1946-51. Sister Allen is the mother of eleven living children, seven daughters and four sons. Three have served on missions; one is now a bishop.

Standing, daughters who have served or who are now serving as ward Relief Society presidents, left to right: Dorothy A. Miles, President, Banida Ward, Oneida Stake 1948-53; Opal A. Georgeson, President, Pocatello Second Ward Relief Society, Pocatello Stake 1949-54; Irene A. Young, President, Thatcher Ward Relief Society, Portneuf Stake 1952-55, now a member of the Portneuf Stake Relief Society Board; Margaret V. Allen, President, First Ward, Idaho Stake, 1955-57; Eunice A. Lindblom, appointed in August 1959 as president of Balboa Ward Relief Society, San Francisco Stake.

Grace C. Gamble is president of Oneida Stake Relief Society.

Photograph submitted by Cleona W. Hedenstrom

OGDEN STAKE (UTAH) RELIEF SOCIETY, DEAF BRANCH SINGING MOTHERS

Left to right: Marie Allen, work meeting leader; Ruby Smith, chorister; Beth Jensen, President; Phyllis Penman, social science class leader; Berdean Christenson, Second Counselor.

Fawn Woodward and Cleo Peterson were absent when the picture was taken.

Cleona W. Hedenstrom, President, Ogden Stake Relief Society, reports: "The singing of this group of sisters is conducted by Beth Jensen in sign language. The Ogden Stake Relief Society Board deem it a privilege to have the honor of working with these outstanding sisters." This Deaf Branch Relief Society was organized four years ago. It has an enrollment of twenty-nine members as of November 1959.

NAMPA STAKE (IDAHO) *RELIEF SOCIETY MAGAZINE* DEPARTMENT PRESENTS OUTSTANDING PROGRAM AT STAKE RELIEF SOCIETY LEADERSHIP MEETING, September 1959

Alta Fuhriman, President, Nampa Stake Relief Society, reports an outstanding program presented at the September Relief Society Leadership Meeting under the direction of Ida Cafferty, stake *Magazine* representative. A song "*Relief Society Magazine*," written especially for the occasion by Agnes Frank, was sung as an introduction to the program.

"Previous to the meeting," Sister Fuhriman reports, "Sister Cafferty had a tape recording made of talks given by women from eleven wards, in which they made comments and gave their views, summarizing the benefits which they had received from the *Magazine*. Sister Cafferty took a colored slide picture of each participant, and showed the pictures on a screen, while she played the recordings. To complete the program, she showed a picture of our stake president and our high council advisor, who also made comments and recommendations to subscribe to the *Magazine*. The program was enthusiastically received, and I believe it will help in increased subscriptions and use."

Photograph submitted by Clara S. Roberts

SOUTH SEVIER STAKE (UTAH), CENTRAL WARD FORMER RELIEF SOCIETY PRESIDENTS HONORED AT DINNER, March 17, 1959

Front row, seated, left to right: Florence Staples; Vilate Anderson; Clara Staples; Stena Anderson.

Standing, left to right: Rosalee Marble, present President; Berneice Anderson; Helen Gray; Montez Christiansen; Pearl Ence; Alice Christensen.

Sister Marble reports: "Our presidency paid tribute to each of the nine former presidents at a dinner on March 17th, at which time all members of the stake Relief Society presidency and their partners were invited to join us. The program was very inspiring, with a history given of our ward Relief Society from its organization in 1874. The feature attraction of the evening was a small golden tree decorated with the pictures of the sisters who have been presidents of the ward Relief Society since its organization."

Clara S. Roberts is president of South Sevier Stake Relief Society.

Photograph submitted by Marcia C. Steele

WASHINGTON STAKE RELIEF SOCIETY SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, WASHINGTON, D. C., May 24, 1959

Marcia C. Steele, President, Washington Stake Relief Society, fourth from the right on the first row; Lucile R. Smith, First Counselor, second from the right on

the third row; Laura G. Snow, Second Counselor, seventh from the left on the second row; Mary Stimpson, stake *Magazine* representative, second from the left on the second row; Zina Willey, visiting teacher message leader, fifth from the left on the second row; Alfarette Liddle, work meeting leader, third from the right on the third row; Rose Blana, theology class leader, first on the right on the third row; Verna Sanford, literature class leader, sixth from the left on the third row; Dorothy McDonnel, organist, fifth from the left on the third row; Ellen N. Barnes, chorister, center front, holding baton.

Sister Steele reports: "Sister Ellen N. Barnes, chorister, and Sister Dorothy McDonnel, organist, are giving outstanding service in directing our Singing Mothers. They are tireless in their efforts to give the individual wards aid and suggestions. Music and the appreciation of it have increased many fold through their efforts.

"This chorus has sung at the Washington Stake spring quarterly conference for the past three years. The chorus is composed of sisters from thirteen Relief Societies in the Washington Stake."

Photograph submitted by Phoebe H. Norton

TAYLOR STAKE (CANADA) NEW RELIEF SOCIETY STAKE BOARD

Front row, seated, left to right: Beth H. Toomer, Secretary; Avilda B. Harker, First Counselor; Phoebe H. Norton, President; Lillian H. Taylor, Second Counselor.

Back row, standing, left to right: LaDean P. Thomson, literature class leader; Mildred B. Harker, visiting teacher message leader; Ruth R. Rice, work meeting leader; Ruth S. Hovey, *Magazine* representative; Jehzell M. Harker, social science class leader; Lois D. Blumell, theology class leader; Inez W. Gibb, chorister.

Tena T. Sabey, organist, was not present when this picture was taken.

Photograph submitted by Ada K. Sneddon

RENO STAKE (NEVADA) PRESENTS DRAMATIZATION "LEGACY" AT NOVEMBER 1959 LEADERSHIP MEETING

Standing, front, left to right: Velda Ronnow; Louise L. Bell, Stake Education Counselor.

Second row, left to right: Claire Richards, soloist; Lora Allen, stake chorister; Celia Keele; Bonnie Taylor; Irvin Schelin, stake Relief Society advisor; Ethel M. Ball, stake literature class leader; Carla Johnson; Veone Hastings.

Back row, left to right: Jo Ann Stewart; Joyce Young; Ann Garrett, stake organist.

Ada K. Sneddon, President, Reno Stake Relief Society, reports: "The program 'Legacy' has created greater interest in the literature lessons. Four wards are represented in the picture."

Photograph submitted by Eleanor Nielsen

BEN LOMOND STAKE (OGDEN, UTAH) RELIEF SOCIETY SINGING MOTHERS PRESENT MUSIC FOR BRIGHAM YOUNG UNIVERSITY — OGDEN AREA LEADERSHIP WEEK, June 24, 1959

Betty Tatton (fourth from the left on the front row), Maxine McAllister (sixth from the left), and Colleen Cummings (first at the right on the front row), each was at the piano, in turn.

Eleanor Nielsen, President, Ben Lomond Stake Relief Society, stands second from the left on the second row; First Counselor Mildred Cragun stands at the left rear, Evelyn Hull, Second Counselor, is third from the left in the second row.

Wanda Chatelain, director of the chorus, stands at the right in the top row.

Sister Nielsen reports: "The eighty-five members of the Ben Lomond Stake Singing Mothers felt very honored at being asked to sing at the devotional services of the first Brigham Young University — Ogden Area Leadership Week held in the new Ogden Tabernacle, June 24, 1959."

Photograph submitted by Alyce B. Glade

BOISE STAKE (IDAHO) RELIEF SOCIETY PRESENTS, OCTOBER 17, 1959, PORTRAYAL OF MEMBERS OF THE FIRST RELIEF SOCIETY

Front row, left to right: Belle Carlton as Emma H. Smith; Eva Patten as Sarah M. Cleveland; Julia Kirby as Martha Knight; Ruby Smidt as Bathsheba W. Smith; Violet Wappett as Desdemona Fulmer; Ruth Fisher as Elizabeth Jones; Lauraine Williams as Eliza R. Snow; Evelyn Harrell as Sophia Robinson; Gladys Marsh as Sophia R. Marks; Lydia Crist as Phebe M. Wheeler.

Second row, left to right: Verna Hansen as Elvira A. Coles; Mellisa Ward as Elizabeth Ann Whitney; Alice Davies as Philinda Merrick; Grace Miley as Phebe Ann Hawkes.

Back row, left to right: Grace Hopkins as Sarah M. Kimball; Marian Kowallis as Margaret A. Cook; Irene Hayes as Sophia Packard; Naomi Iller as Leonora Taylor.

Alyce B. Glade, President, Boise Stake Relief Society, reports: "The members of the original Relief Society organized by the Prophet Joseph Smith were portrayed by eighteen members of the Boise Stake for a most successful Visiting Teachers Convention. The convention program was directed by Clara Anderson, stake visiting teacher message leader, assisted by the Stake Relief Society Presidency: Alyce B. Glade, Zola Jeppson, and Eugenia Carver."

Photograph submitted by Effie K. Driggs

NORTHWESTERN STATES MISSION RELIEF SOCIETY PRESIDENCY AT WORK DEPARTMENT DISPLAY, ANNUAL MISSION RELIEF SOCIETY LEADERSHIP CONFERENCE, PORTLAND, OREGON, May 2d and 3d, 1959

Left to right: Calysta Stratford, Education Counselor; Effie K. Driggs, President; Sonoma Y. Toolson, Work Director Counselor.

Sister Driggs reports: "The picture was taken at one of the many displays in the work department. This display represents part of the ideas suggested and made by the mission Relief Society presidency. Included are: sock clowns to match Christmas boots; yarn octopuses wearing straw hats, flowered bonnets, and 'beanies,' all for Christmas giving; Christmas stockings and red-nosed reindeer. Also, there were recovered quilts, new appliqued quilts made from flour sacks, quilts tied with bright yarn and with blanket-stitched edges; suits and dresses from old suits and coats; closet storage boxes from grocery cartons, attractively covered with leftover wallpaper. There were smart aprons for all occasions, inexpensive guest towels made from linen yardage, and attractive clothes for children made from used suits.

"It was work meeting, and the presidency, wearing their aprons, greeted the sisters ready for a model work meeting. The theme of this work meeting was 'Help direct the 1959-60 traffic to better homemaking ideas.'

"Included in the one hundred thirty women attending the conference were all district presidencies and several officers from each branch of the mission, including two from faraway Alaska. The Sunday sessions were spiritual and informative. Compassionate service, the visiting teacher program, *The Relief Society Magazine*, and the lessons for the coming year were all featured with valuable helps given for each district and branch. The goals for the conference were designed to aid the sisters towards self-improvement, greater accomplishments, and a higher level of spirituality in their homes and in the Relief Society organizations."

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 24—The Great I Am

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Sections 36, 37, and 38)

For Tuesday, May 3, 1960

Objective: To understand the position of Jesus in the plan of salvation and of his concern for his saints.

THE revelation (D & C, Section 38), which will command our attention principally in this lesson, was given at the beginning of the year 1831. The Church had been organized for about nine months. It was a year during which a large number of revelations were received for the development of the growing kingdom of God. Many commandments during this period were given for the temporal as well as for the spiritual welfare of the saints.

The Great I Am

Section 38 opens with some important truths regarding the Savior. Other books of scripture give affirmation of those truths, but this revelation provides us with a clear understanding of Jesus' position in the plan of salvation before his mortal birth.

> Thus saith the Lord your God, even Jesus Christ, the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made;
>
> The same which knoweth all things, for all things are present before mine eyes;
>
> I am the same which spake, and the world was made, and all things came by me.
>
> I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them (D & C 38:1-4).

In verse one we find the title to this lesson — The Great I Am. This title or name of the Christ is related in meaning to Jehova, a name which the Jews regarded as sacred to the extent of not saying it. They substituted the Hebrew name Adonai (Ad-o-ni), meaning "the Lord."

The use of the title I Am is found

in other scriptures and is definitely associated with Jesus in this and other revelations. (See D & C 29:1; 39:1.) Certain Jews at the time of the Master criticized him and declared themselves to be of Abraham's lineage, and thereby believed themselves preferred above others. The Savior used this expressive statement in declaring his divine calling: ". . . Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58). In effect, the Lord was saying that before Abraham was, he was Jehova, or the Being that gave revelation to the prophets.

Seraphic Hosts

In this revelation (Section 38), the Redeemer is said to have surveyed the wide expanse of eternity and also to have seen ". . . the seraphic hosts of heaven, before the world was made" (D & C 38:1). Those who compose the seraphic hosts are seraphs or angels, without wings, however, for when wings or flying is associated with such personages, the language is symbolic and conveys the meaning of the power of motion.

Jesus as Creator

As one continues to read this revelation, he is immediately impressed with the additional point that Jesus is truly the creator of this earth and that all things come by him. (See D & C 38:3.) His work with the children of men in this world has not been confined to what we sometimes call the New Testament or meridian period, but, from the very beginning, he is the Lord of the Old Testament dispensations. Notice how verse 4 points this up:

> I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them (D & C 38:4).

For those who obediently follow the Master's way of life, the full benefits of his atonement are available, while, on the other hand, those who become hardened in their lives must look forward to a ". . . judgment of the great day, which shall come at the end of the earth" (D & C 38:5). In the meantime, however, the hardened or "wicked" unrepentant remain in chains of darkness in the spirit world. (See D & C 38:6; and Alma 40:11-14.)

The same Jesus who was born in the meridian of time gave commandments and revelations to the prophets of the Old Testament. The Book of Mormon brings out clearly that it was Jesus Christ who spoke to the prophets before the time of his birth into mortality. (See I Nephi 19:10; 3 Nephi 11:10, 14.) Important in this regard are the words of the resurrected Jesus to the Nephites as recorded in 3 Nephi 15:5, 10.

God Is Perfect

That God is perfect is acclaimed in scripture. (See Mt. 5:48; D & C 93:21, 26.) Revelation 38 makes known concerning the Lord's knowledge of all things.

> The same which knoweth all things, for all things are present before mine eyes (D & C 38:2).

In Section 88, verse 41, the Lord also makes known his characteristic of being all-knowing.

From the *Lectures on Faith*, prepared for use in the School of Elders, during the winter of 1834-35, there are some meaningful passages concerning the perfection of God in all things. These two quotations are important:

> . . . God is the only supreme governor and independent being in whom all fulness and perfection dwell; who is omnipotent [all-powerful], omnipresent [everywhere present] and omniscient [all-knowing]; without beginning of days or end of life; and that in him every good gift and every good principle dwell. . . .
>
> . . . Without the knowledge of all things, God would not be able to save any portion of his creatures, for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him (*Lectures on Faith*, Lecture 2, paragraph 2; Lecture 4, paragraph 11).

God is not relatively perfect, but his perfection is absolute. Latter-day Saints have recognized that our knowledge of the Lord and our relationship to him are known by what he has revealed on these matters. Men may believe ideas which are not in the revealed word of God, but these notions are but the products of their own thinking and not from him who knoweth all things. (See 2 Nephi 9:20, 28-29.)

The Latter-day Saint finds in modern revelations great comfort, strength, and a security such as that experienced by Ammon of The Book of Mormon, as related in Alma 26:35-36.

"I Am in Your Midst"

Continuing in Section 38, we learn:

> But behold, verily, verily, I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me;
>
> But the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day (D & C 38:7-8).

Here again, the Lord gives further assurance to his saints that there is reason to rejoice for "I am in your midst and ye cannot see me." As one remains true to the faith, the Spirit whispers to his soul that this is the work of God, and that he is directing it through his appointed servants. He has not always made himself visibly manifest, but the time will come when he shall withdraw the veil separating himself from us, and we shall then behold him. The comforting assurance that he is with his Church and people abounds in the soul of every true Latter-day Saint.

One may be reminded of the vision of the Prophet Joseph Smith in the Kirtland Temple in 1836, when he said:

> I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold Him. The Savior looked upon them and wept (*D. H. C.* II:381.)

As with them, so today the Savior is continuing to direct his Church on the earth.

When the Lord at his coming shall be seen, it is said that the purified will abide that day. Those who have accepted the Savior as their Redeemer are declared in this revelation to be "clean." As to the world at large, the powers of dark-

ness prevail upon the earth because of the great apostasy which will bring destruction to the tares, or the wicked. (See D & C 38:10-12.) Notwithstanding the saints are "clean," there are those among them who are not taking full advantage of their privileges in receiving greater blessings. Although the Lord is mindful of their weaknesses, he will extend his mercy to them. (See D & C 38:14.)

Section 37

In this short revelation given in December of the year 1830, the Lord makes known that the Prophet and Sidney Rigdon were to discontinue their present activities in "translating" or revising the Bible until they go to the Ohio valley. The membership of the Church was commanded also to "assemble together at the Ohio." This is the first time that a place of gathering was indicated for the Church as a whole. We have already learned of the growth of the kingdom in that area. (See Lesson 22.)

A Promise of the Future

Returning to Section 38, we learn that the Lord reveals his intentions concerning the temporal welfare of the saints. It is evident that not only the Prophet Joseph Smith but the poor among the saints had prayed for the time when the condition of those in need might be improved. Taking cognizance of their condition, the revelation reads:

> And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons.
>
> And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it.
>
> And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh;
>
> And I will give it unto you for the land of your inheritance, if you seek it with all your hearts (D & C 38:16-19).

What are the promises of the Lord to his people who cry unto him for relief from a lack of the things of this earth? The day will come, when the Lord stands upon the earth, that his people shall inherit it and receive all of the bounteous blessings that the earth will provide. By what means will these blessings come to the saints? Here is a commentary upon this question:

> God's design was to give to His gathered people great riches, even a land of promise, "upon which there shall be no curse [of destitution] when the Lord cometh."
>
> The Lord promises to give His Saints such a land, if they will seek it with all their hearts. It cannot be obtained except through diligent, God-directed effort (*Doctrine and Covenants Commentary*, page 204).

Notice in verse 20 how the promised land is to be:

> . . . for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away (D & C 38:20).

Were the saints to wait until some long period ahead for the relief of the poor among them? No, certain members of the Church in the New York area were to "look to the poor and the needy, and administer to their relief that they shall not suffer." (See D & C 38:34-35.)

The commandment had gone forth that the members were to go to the Ohio, where the law of the Lord would be given his people. (See D & C 38:32.) The keeping of this law would bring great spiritual blessings as well as temporal. It is the Lord's purpose to provide for his saints in his own way and not after the manner of the world. An explanation of that law of the Lord is spoken of in the revelations to be studied in this course of study. There are yet great blessings to be received by the Lord's people.

As we return to a study of the future as envisioned in this revelation, it is apparent that there were questions among the members in 1831 concerning the laws of the land, and what the saints might expect. When the Savior comes to inaugurate his reign, he shall be the ruler of the earth, and then men shall truly be free.

> But, verily I say unto you that in time ye shall have no king nor ruler, for I will be your king and watch over you.
>
> Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your lawgiver, and what can stay my hand? (D & C 38:21-22).

From the Great I Am, who is our Creator and Redeemer, we are asked the question (38:22): "What can stay my hand?" The voice of the Spirit to each Latter-day Saint verifies the all-perfection of God and his designs for his people. The answer to this question is given in many scriptures. (See D & C 76:3; 121:33; Mt. 24:35.)

Be One in Purpose and Action

Following the assurance that the time will come when a righteous reign of law will begin with the second coming of Christ, the Lord informs us that each person is to esteem his brother as himself and to ". . . practice virtue and holiness before me" (D & C 38:24). When men so esteem their brothers, then they will have come, in a large measure, to the objective of the accomplishment of the Lord's purposes by following this important truth: ". . . I say unto you, be one; and if ye are not one ye are not mine" (D & C 38:27). Unity in faith and oneness in action have been the objectives of the Church in all dispensations. The necessity for unity in The Church of Jesus Christ is strongly expressed in Jesus' words as he prayed to the Father that his apostles might "be one, as we are." Furthermore, it was his desire that all those who would believe on him:

> . . . may be one; as thou, Father, are in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me (John 17:21).

As the saints of this dispensation become unified in the building up of the kingdom of God upon the earth, to which they are committed, then the world will more readily believe in the Christ and in the restoration of the gospel. Are not people attracted to the standard of righteousness by the fruits of the gospel as they are observed in the lives of the members of the Church? This was the prophetic understanding of Ezekiel who saw the gathering of Israel in our dispensation, and who saw that the unbeliever should ". . . know that I am the Lord, saith the Lord God, *when I shall be sanctified in you before their eyes*" (Ezekiel 36:23). (Italics are the author's.) (See Ezekiel 36:21-24.)

So important is the need for unity among the members of the Priesthood of the Church and also the other members, that President J. Reuben Clark, Jr. of the First Presidency has often admonished the Church to come more fully to a oneness of action.

We are all bound together as one, and insofar as we fail, as individuals, to carry on the work which we are supposed to do, we are to that extent hindering the carrying on of the work of the Lord and to that extent we are responsible for the lack of fulness of growth that may occur on account of our failure (*One Hundred Twenty-First Semi-Annual Conference*, September 29, 30, and October 1, 1950, page 171).

The Civil War

Consistent with the theme of this revelation regarding the Lord's concern for his people, another important part of the future is called to their attention. The first intimation of the coming American Civil War is indicated in this manner:

Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land.

I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared ye shall not fear (D & C 38:29-30).

Important in understanding this portent of things to come is this comment from the *Doctrine and Covenants Commentary*, page 208:

In the United States the opinion prevailed that internal troubles, such as those from which France, Belgium, Poland, and some other countries suffered, could not arise in the great Republic. The people generally did not know what was in the hearts of men, but the Lord knew, and He gave in this paragraph, the first intimation that there would be civil war in the United States. . . .

If they [the saints] were wise, they would prepare themselves by gathering to one place. As a matter of fact the Saints did, in due time, go to the valleys of the Rocky Mountains, and in those impregnable "chambers" they were effectively secluded "for a little moment, until the indignation be overpast" (Isa. 26:20).

Seek the Riches of Eternity

After the Lord counseled his people to care for the needs of the poor (D & C 38:35), reference is made to the time when his servants will be endowed with power from on high and sent forth to the nations. (See D & C 38:38.) Not many years later, when the Church was assembled in Ohio, a great Pentecostal feast was enjoyed at the dedication of the Kirtland Temple and manifold blessings accrued to the Church membership therefrom. (See D & C, Section 110.)

Significantly, this revelation draws to an end with the admonition that:

. . . if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old (D & C 38:39).

This stern reminder of the Nephite period and the destruction of their civilization and people is one to be remembered. Examples of the results of pride and other evils as emphasized by Nephite historians who saw them either in vision or who witnessed the destructions are worthy of careful consideration. (See 2 Nephi 26:10; 3 Nephi 6:15; Moroni 8:27.)

To the Relief Society sisters who dedicate so much of their time and effort to the assistance of those in need, the words of Jacob will give encouragement to continue and further to assure their own eternal welfare.

> Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.
>
> But before ye seek for riches, seek ye for the kingdom of God.
>
> And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good — to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted (Jacob 2:17-19).

Section 36

The short revelation numbered thirty-six was addressed to Edward Partridge, who later became "a bishop to the Church." (See D & C, Section 41.) It was during the month of December 1830, that he was baptized. In this revelation he is called to preach the gospel boldly. (See D & C 41:1, 3.) By his receiving the Holy Ghost, Brother Partridge was to be taught "the peaceable things of the kingdom" (D & C 36:2). As a missionary is called to bring people to repentance, so this recent convert to the Church was to speak peace to the souls of men who would thus be rescued from the evils of the world (See D & C 36:6.)

We have in this revelation the first indication that temples were to be constructed in this dispensation. The Lord says, ". . . I will suddenly come to my temple" (D & C 36:8). Edward Partridge was present in the Kirtland Temple when the Savior accepted it as his own. (See D & C, Section 110.)

Questions for Discussion

1. What evidence do we have for the fact that Jesus of the New Testament is the same Being who gave revelation to the prophets of the Old Testament?
2. What assurance do we find in this lesson that the Lord is with his Church today?
3. What indication is there in this lesson that the Lord recognized the prayers of his saints? In what way?
4. According to this lesson, what blessings will come to the faithful saints when the Savior comes?
5. Of what necessity is it for Latter-day Saints to be unified in purpose and action?

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 24—"Be Faithful Unto the End, and Lo, I Am With You. . . ." (D & C 31:13).

Christine H. Robinson

For Tuesday, May 5, 1960

Objective: Only by enduring to the end can we be with our Father in heaven and hope to reap his choicest blessings.

IT is a rule of life that each of us, along with joy, success, and accomplishment, must meet his share of trials, troubles, disappointments, and temptations. One of the reasons we are put on this earth is for us to learn how to stand firm and strong against these buffetings. At

no time should we boast we are saved. As long as we live we are subject to the possible temptations of Satan. This is a fundamental part of the great plan of salvation. Neither can we at any time hope to sit back and rest upon past successes and achievements. We either progress and grow or we slip backwards.

The Lord hopes we will live joyously, courageously, and enthusiastically *all* the days of our lives. We are promised, if we do this, we shall receive rich, eternal blessings. In The Book of Mormon, King Benjamin says:

> . . . if they hold out faithful to the end they are received into heaven . . . for the Lord God hath spoken it (Mosiah 2:41).

The Lamb declared: ". . . if they endure unto the end they shall be lifted up at the last day . . . (I Nephi 13:37).

As we ponder this message, "Be faithful unto the end, and lo, I am with you . . ." let us remember that ". . . These words are not of man . . . but of me, even Jesus Christ, your Redeemer, by the will of the Father" (D & C 31:13).

It is an encouraging fact that the Lord gives us no commandment nor admonition which is beyond our ability to obey. The commandment "to be faithful unto the end" may, at first glance, seem to be an extremely severe one. We know our own weaknesses and the ease with which we can succumb to them. Furthermore, of course, we never know under what circumstances or when our own end will come. How then can we be constantly faithful?

President Grant gives us an explicit answer. He said, "Let us all do the will of our Father in Heaven today, and we will then be prepared for the duty of tomorrow, and for the eternities to come" (MIA Theme, 1943-44).

Being faithful unto the end consists simply in meeting each day's problems and temptations constructively and righteously as they come. One of the beautiful and encouraging aspects of life's experiences is that each problem met and surmounted strengthens us to meet the next. If we approach them intelligently, all of life's experiences, good or bad, can serve as stepping stones to a stronger, more stalwart character.

Many of the influences which divert us from constant faithfulness are not the big problems but life's little temptations. In the western part of the United States stands a forest of trees which, for centuries, have withstood the rigors of winds and storms. Today, despite their stalwart heights and sturdy roots, they are slowly but surely dying. Minute worms have worked their way under the bark and into the hearts of the trees. These little termites are killing trees which for centuries have withstood mighty storms.

So it is with life, often it is the little temptations which enter into our souls and weaken our resistance. Some of these destroying influences consist of such things as greed, falsehood, deception, shortness of temper, arrogance, fault-finding, slander, and intolerance. If we guard against these little weaknesses and meet each problem honestly, courageously, as it comes, recognizing that none of us can see the end from the beginning, then the Savior has assured us that he will be with us and will help us to endure to the end. He has promised: "Be faithful unto the end, and lo, I am with you. . . ."

Work Meeting—Physical Safety Factors in the Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 8—Simple First Aid Helps

Charlotte A. Larsen

For Tuesday, May 10, 1960

Objective: To show how the knowledge of first aid can be valuable in helping oneself and family in cases of emergencies.

FIRST aid is defined as the immediate and temporary care given the victim of an accident or sudden illness until the services of a physician can be obtained. All adults should have some training or knowledge of first aid in order to be prepared for any such emergency.

First aid is more than a dressing or a splint. It commences with the calming effect, of one who knows what to do, upon the stricken person. He must know what *not* to do as well as what to do. Thus he avoids the errors so commonly made through well-meant but misguided efforts, knowing that any of these first aid measures should not be overdone, knowing that if they are overdone they may turn out to be more harmful than helpful, and knowing that the moving of injured parts should be kept to a minimum.

Burns

Prevention of burns is more satisfactory than treatment, especially since burns are the largest cause of accidental death among small children and one of the most important causes of death among children up to fifteen years of age. A severe or extensive burn should be seen at once by a physician. If shock is present, treat it first. Keep the injured person lying down with his head low, wrap him in blankets and keep him warm. If he is conscious, give him small drinks of water frequently.

Poisoning

When a person swallows poison one is faced with a need for immediate action. Call a doctor. If you know what the poison is, tell him, and ask him what you should do until he arrives. Remember two important things:

1. Dilute the poison with fluids.
2. In many cases it is expedient to induce vomiting quickly.

Give four to seven glasses of either lukewarm salty water, soda-water, baking soda solution, several teaspoonfuls to a half glass of water, or plain lukewarm water to the patient. After the victim has drunk several glasses of the solution in quick succession, vomiting may be induced by using a finger in the back of the throat. Repeat the diluting and washing out process, if it appears that poison still remains in the stomach. Then give the an-

tidote for the poison if known. (Do not try to induce vomiting in cases of swallowing alkali, lye, or acid.)

Broken Bones

Unless it is absolutely necessary to move a person with a broken bone, don't do anything except apply an ice bag to the injured part to relieve pain, until professional help arrives. If the injured person must be moved, keep him lying down flat; move him on a wide board, such as an ironing board or door. Broken bones in hand, arm, or shoulder should be supported by a sling.

Wounds

Most wounds heal quickly if they are cared for properly, but wounds can become extremely serious if infection develops. Most infections result from neglect of simple injuries, such as small cuts or scratches. Remember, get immediate first aid for all wounds, no matter how slight they may seem.

First Aid Kits

Every home should have a first aid kit, and the knowledge of how to use it. There is a unit-type kit, which has a complete assortment of first aid materials put up in standard packages. Each unit package contains one or more individual dressings, each dressing complete in itself, and sealed in a sterile wrapper. All liquids for treating injuries are put up in individual, sealed glass ampoules, and consequently cannot deteriorate. There are no bottles to spill or break. Illustrations and instructions for the use of the contents are on the front of each package. The contents are clearly indicated on the top side in bold type. Unit refills are easy to obtain.

Relief Society members have always been encouraged to know how to care for illness and emergencies in their homes. A knowledge of some first aid principles is a necessary part of caring for one's family.

Questions

1. What is the definition of first aid?
2. Explain the value of a first aid course.
3. Discuss the necessity of having first aid kits available.

Winter Garden

Eva Willes Wangsgaard

Hillocks of white
In the cold garden where
Rose-ruffled petals
Once scented the air.

Foliage of crystal
Where hummingbird wings
Jeweled altheas
To sate hungerings.

With icicle poniards
Tall white soldiers stalk
Forbidding all comers
The unbroken walk.

Literature—America's Literature—A New Nation Speaks

Lesson 16—Thomas Jefferson (1743-1826)

Elder Briant S. Jacobs

(Textbook: *America's Literature*, by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 149-154)

For Tuesday, May 17, 1960

Objective: To understand and appreciate Jefferson's contribution to the American way of Life.

Jefferson's Influence on His Contemporaries

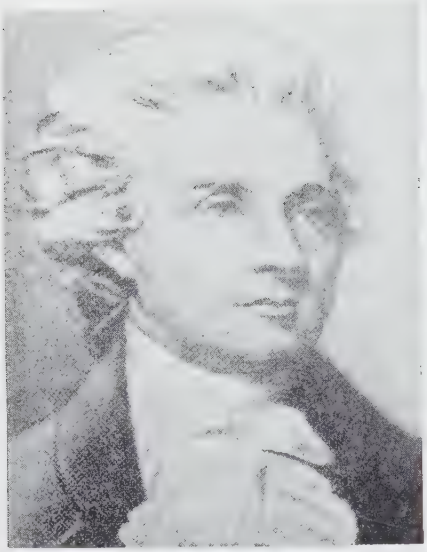
A movement so vast as the founding of a new Nation can never be the work of any one man; on the other hand, neither is it a communal movement, rising spontaneously, anonymously into existence. Being aware that each man in his own time makes his unique contribution, if one were to work from the outside of the Revolutionary movement toward its center, removing first those men least indispensable, a strong case might be made that the last man to go might be Thomas Jefferson.

The War for Independence was a liberalizing culmination of modern man's belief in his own ability under God to perfect himself and his governing institutions to heights never before attained; it was one of the greatest ventures in faith throughout recorded history. All peoples of the world have marveled at the courage and sincerity of purpose of the signers of the Declaration of Independence who wrote: "with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honour."

It is particularly for Americans to realize that the American Revolution was the *first* revolution. More than any other, its aspirations were higher, its accomplishments have been more enduring than those following. And its credo, the great words which molded all factions into one greatness of purpose, and which afterward have been carved in stone to carry the torch of the departed Founding Fathers to later generations—these words came not so much from Jefferson's pen as from his heart and head. Jefferson was supremely qualified to write the Declaration of Independence. Its phrases are immortal because in writing it he has translated into living words eternal principles. And this, his greatest literary achievement, is entirely consistent with the entire pattern of his life, as proved by his formative impact on his contemporaries during the first fifty years of the young Nation's existence when patterns were being formed, a tone established, a direction pointed, which have ever since characterized the American national personality.

Jefferson's Life

Encircled within Jefferson's per-



Paul's Photos

THOMAS JEFFERSON

sonal seal was his motto, "Rebellion to tyrants is obedience to God." His origins prepared him for such a motto; his maturity became its realization. Born in Albemarle County, Virginia, he had had bred in his bones the love of freedom and individuality which have always characterized rural, agricultural life. At age seventeen he entered William and Mary College, was admitted to the bar at age twenty-four, and was a gentleman farmer in 1775 when he was chosen a delegate to the Continental Congress. After writing the Declaration of Independence in 1776, he became a member of the Virginia Assembly and, in 1779, was elected Governor of Virginia. From that date until his retirement to Monticello, his country estate near Charlottesville, Virginia, in 1809 at age sixty-six, most of his energies were divided among his many public offices and the role he liked best: that of a gentleman farmer. He was a member of Congress, minister to France, Secretary of State, Vice-President of the United States, and President from 1801 to 1809. Yet so large and liberal a man was he that the offices he held were secondary to his thought, both in his own mind as in ours.

Jefferson died at Monticello on July 4, 1826, the fiftieth anniversary of the signing of the Declaration of Independence. Ten days before his death he wrote a letter to Roger C. Weightman declining an invitation to attend anniversary commemorative exercises. An excerpt from his letter reveals love of liberty still to be his dominant passion, and the world-wide fulfillment of the Declaration of Independence his greatest hope:

> May the Declaration of Independence be to the world . . . the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings and security of self-government. That form which we have substituted, restores the free right to the unbounded exercise of reason and freedom of opinion. All eyes are opened, or are opening, to the rights of man. . . . The mass of mankind has not been born with saddles on their backs, nor a favored few booted and spurred, ready to ride them legitimately, by the grace of God.

How consistently Jefferson followed the words of his motto, "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." This can be seen also from his tombstone, carved with the three accomplishments for which he wished to be remembered. Two of these accomplishments were statements which he wrote in defense of freedom; the third was the establish-

ment of a university which directly reflected his image, since, as the architect, he drew every window and fireplace; as the landscape gardener he placed every tree and bush; he pushed the bill creating the University through the Virginia State Legislature, then handpicked the faculty and the student body, the courses to be taught as well as the books in the library—all dedicated to his concept of education's role in creating a free society.

His tombstone reads:

Thomas Jefferson
Author
Of the Declaration of American
Independence
of
The Statute of Virginia
For Religious Freedom, and
Father of the University of Virginia

The Versatile Jefferson

Strongly resembling his older contemporary and good friend, Benjamin Franklin, Jefferson was interested in almost all phases of life around him. He invented an ingenious dumb-waiter and weather-measuring device for Monticello, of which he was the architect, and which set the fashion of the classic Greek column which became so prominent in Southern mansions. He dearly loved music. As one of his Negro slaves recalled when interviewed in 1840, Jefferson owned three "fiddles," and more often than not played at least a half hour following the evening meal, as well as in the afternoon. And never did the Negro see him riding or walking out-of-doors unless he was singing. In his fields of alfalfa and tobacco he was happiest, believing in the balancing, restorative qualities of nature.

He introduced many new seeds into America, was one of the first to practice systematic crop rotation, and carried on a voluminous correspondence in both Europe and America on agricultural as well as scientific topics. A skilled mathematician, he employed calculus as a daily tool. He made a pioneer anthropological study of the Indian to prove him not inferior to European races, and did the same for plants and animals, filling his Paris apartment with animal skeletons to prove American bison, bear, and deer larger than their European counterparts. He was a lifelong friend to science, his vast personal library—which he sold to his country after the destruction of the Library of Congress by the British in 1814—contained many scientific writings. It contained also many selections from the classical writers, for daily, as time permitted, Jefferson read Greek and Latin. In addition he had a good knowledge of French, Spanish, Italian, and Anglo-Saxon. His personal correspondence was so large that in the present decade it is being published for the first time, at the rate of two oversize volumes each year. When completed in the 1960's, his published papers will comprise one of the largest collections of personal writings in existence.

Jefferson's need for friends never ceased. Even though he was to eat alone, his table was never set for fewer than eight. He did as much as any man to shape the beautiful tradition of the Southern gentleman. Being incapable of believing in man's "irresistible corruption," he believed that self-love, the great corrupter of man's virtue, can be controlled, even largely eliminated, through education of the natural good which

Jefferson passionately believed lay within every man's breast. In his own words:

> I believe sincerely in the general existence of a moral instinct. I think it the brightest gem with which the human character is studded, and the want of it more degrading than the most hideous of bodily deformities. . . . Nature hath implanted in our breasts a love of others, a sense of duty to them, a moral instinct, in short, which prompts us irresistibly to feel and to succor their distresses.

To his dear friend, Dr. Benjamin Rush, he wrote his personal list of the virtues in descending order of importance: 1. good humor; 2. integrity; 3. industry; 4. interest in science. In a letter to his grandson he defined "politeness as good humor; it covers the natural want of it, and ends by rendering habitual a substitute nearly equivalent to the real virtue." But more precious even than endeavoring to make life pleasant for others was his esteem for honor and morality, for him the supreme personal virtues:

> Give up money, give up fame, give up science, give up the earth itself and all it contains, rather than do an immoral act . . . . Never suppose that in any possible situation or under any circumstances it is best for you to do a dishonorable thing, however slightly so it may appear to you.

So deeply ingrained was Jefferson's esteem for man as man that he always bowed to everyone he met, including his freed Negro slaves on his own estate. When his grandson refused to bow as Jefferson himself exchanged bows with a Negro, Jefferson waited a moment until the grandson had fully absorbed the contrasting behaviors, then said to him softly, "Do you permit a Negro to be more of a gentleman than yourself?"

He hated and feared slavery, since he could not envision how slaveholders could ever endow their children with the proper esteem for the divinity of the human soul. He made certain that the influential Northwest Ordinance of 1787, which shaped the policy for colonizing the vast Ohio Valley, stipulated that education was to be compulsory and that no slavery was to be permitted. Thinking of slavery, he wrote in his *Notes on Virginia*, "I tremble for my country when I reflect that God is just."

The Aristocratic Jefferson

Jefferson's friend Thomas Paine was in Europe when he wrote *The Rights of Man*, a book which so rashly attacked the British government that it caused Paine endless pain, even in America. One might summarize Jefferson's contribution by saying that in our new Nation he championed the rights of man as Paine might have done. When in the five years preceding Jefferson's election to the Presidency, in 1800, the Federalists became so fearful of all change and criticism that they passed the Alien and Sedition Acts which empowered them to imprison anyone who belittled the administration, it was Jefferson and Madison who drafted the Virginia and Kentucky Resolutions, which reaffirmed the basic concept of the Constitution, namely, that government must ever be based on the will of the governed, and that without the right to speak freely that will be denied. He saw the Sedition Act "as an experiment on the American mind to see how far it will bear an avowed violation of the Constitution," and believed that had not these laws been repealed, the Fe-

eralists' next step would have been to declare the President a lifelong office, soon afterward to be addressed with royal title.

This form of aristocracy Jefferson felt to be artificial, entrenched though he found it to be in the minds of his countrymen, who seemed to have forgotten the ideals of the Revolution two decades earlier. Wrote Jefferson, "The Revolution of 1800 was as real a revolution in the principles of our government as that of 1776 was in its form." Despite Federalist accusations that Jefferson was imbued with the diabolical French philosophies of reason, immorality, atheism, and confiscation of property, he was elected President in 1800; his concept of natural aristocracy thus became dominant through the eight years following.

He believed that form of government best "which provides the most effectually for a pure election of these natural *aristoi* into the offices of government." While he never believed in electing mob leaders or ignorant or irresponsible men, he believed fervently that his "natural aristocracy" would triumph and the future of the Nation thus be secured if his two great conditions were fulfilled: government on the local level, and education of the people. Every government degenerates when trusted to the rulers of the people alone. "The people themselves, therefore, are its only safe depositories." To protect themselves, then, the people must be instructed. First Jefferson would have them know who they were.

Persuaded that "the good sense of the people will always be found to be the best army," Jefferson dedicated his life to his faith in the common man as few other Americans have ever done, save perhaps Lincoln and Whitman. Writing in later life to his friend John Adams, he defined an artificial aristocracy or *aristoi* as one "founded on wealth and birth, without either virtue or talents." He ever deserves our esteem as the great champion of natural aristocracy:

> The grounds of this are virtue and talents. Formerly, bodily powers gave place among the aristoi. But since the invention of gunpowder has armed the weak as well as the strong with missile death, bodily strength, like beauty, good humor, politeness and other accomplishments, has become but an auxiliary ground for distinction. . . . The natural aristocracy I consider as the most precious gift of nature, for the instruction, the trusts, and government of society (Text, page 152).

This definition of man Jefferson could never dream of questioning, just as he never questioned that "all men are created equal." Without any qualification he really believed that the people themselves, when enlightened through education, freedom of press, and freedom of worship, are the only source of wise government. As he wrote to du Pont de Nemours:

> We both love the people, but you love them as infants whom you are afraid to trust without nurses, and I as adults whom I freely leave to self-government.

But Jefferson also was wise enough to know that if ever the masses of people become indifferent to the processes of government, almost instantly those who govern them will become wolves. Preliminary to the people's freedom of choice, Jefferson emphasized three vital preliminary freedoms: freedom of the press, freedom of education, and freedom of religion.

Jefferson was entirely free of any self-righteousness, so fully did he believe that, though the people might be misled for a time, soon they and they alone define truth. No one could give truth a greater chance to prove itself than did Jefferson when he said:

> The wise know too well their own weakness to assume infallibility; and he who knows most knows how little he knows.

In order that truth might constantly be redefined by each succeeding generation, freedom of the press was for Jefferson absolutely necessary. As President of the United States no one save perhaps Lincoln received greater abuse in the public press than did Jefferson. This he bore with serenity, making no attempt to silence his attackers. As stated in his second Inaugural Address on March 4, 1805, he was permitting an experiment to be made to prove whether "freedom of discussion, unaided by power, is not sufficient for the protection of truth." This sentiment merely amplifies one of the grandest sentences Jefferson ever uttered, as phrased in his first Inaugural Address:

> If there be any among us who would wish to dissolve this Union, or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated, where reason is left free to combat it.

To Jefferson, so long as man's mind is free, he is worthy of complete trust. Knowledge of his conviction on this score makes his attitude toward newspapers somewhat more understandable and rational, as stated in a letter written in 1787:

> The basis of our government being the opinion of the people, the very first object should be to keep that right; and were it left to me to decide whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter. But I should mean that every man should receive those papers, and be capable of reading them. . . . Cherish, therefore, the spirit of our people, and keep alive their intention.

We have already received some insight into his great belief in education by his creation, almost single-handed, of the University of Virginia. Yet, if we are to gain true perspective into his spirit, we should say, in fairness, that it is impossible to overemphasize the importance of education in Jefferson's code of values. In his own words:

> Every government degenerates when trusted to rulers of the people alone. The people themselves, therefore, are its only safe depositories. And to render them safe, their minds must be improved. . . . The influence over government must be shared among all the people.

Jefferson drew up a bill for the establishment of public libraries, but schools were of first importance. His system of holding annual competitive examinations within each borough or county, with winners in each state receiving tuition-free scholarships to the state university, is being practiced for the first time in our own generation, as seen in the national competitions for high school graduates. But perhaps his greatest battle in education was to free it entirely from domination of the state church, which Jefferson spoke of as "the severest contest in which I have ever been engaged."

The evil which he combatted seems to us inconceivably remote, yet it still exists in many European and other countries of the world.

For example, were you a Catholic or a Lutheran in present-day Germany, in addition to paying your income tax once a year, you would also pay your church tax. But the money would be paid, not to your church, but to the government, which in turn subsidizes the minister of your chosen faith. Jefferson could not agree that forced payment under government supervision to any church, was consistent with the intention of the Declaration of Independence. Framed in 1777, his Virginia Statute of Religious Liberty is the most famous single document in the history of American religious freedom. The purpose of this bill was to separate forever church and state and church and school; thus it was he who kept the United States from ever having an "official" or national religion. Although this bill was not passed until 1786, almost ten years after Jefferson first wrote it, Jefferson felt it to be one of the major documents ever to come from his pen. The first sentence gives us its direction and tone:

> Whereas Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burthens, or by civil incapacitation only to beget habits of hypocrisy and meanness, are a departure from the plan of the Holy author of our religion. . . .

Thus in religion, in freedom of the press, in social and aristocratic titles, it was Jefferson who was ever fighting to make certain that the gulf between the theory and practice of the Nation, as stated in the Declaration of Independence and the Constitution, was never allowed to widen sufficiently to endanger those principles which he and the Founding Fathers had held most dear.

The Declaration of Independence

Who reads a book on July 4th? Few do; everyone should. What better time, what better way to renew rapport with the Founding Fathers than to read aloud each Independence Day at least the beginning and ending paragraphs of that greatest national literature, the Declaration of Independence? Such a solemn, annual ritual seems to exemplify mature patriotism at its best, particularly if done within family groups.

Although this most famous document in American history was produced by a committee of five appointed by the Continental Congress, with but few minor changes, the organization and phrasing are Jefferson's. His great achievement was that he was so entirely at one with the will of the group that he knew what was in their hearts; then he phrases this statement of those emerging beliefs in a condensed statement of immortal clarity, simplicity, and eloquence:

> We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness (Text, page 150).

Since Jefferson's wording was ac-

cepted by the entire Congress, he was as successful in speaking for those gentlemen of principle and courage as he has been for succeeding generations. Indeed, this is the source of its strength: through Jefferson's words all of us find expression for our commonly shared convictions as to what we are, and what rights and privileges we grant to each other as members of the same great Nation.

It should be pointed out that not until these very words of the Declaration of Independence had been written, accepted, and circulated, did Jefferson's revolutionary ideas become crystallized. Then the Declaration began to cause reaction and stimulation among those for whom it spoke. Jefferson expressed in a letter written in 1825, scarcely more than a year preceding his death, this point concerning the origin of the Declaration:

> There was but one opinion on this side of the water. All American whigs thought alike on these subjects. When forced, therefore, to resort to arms for redress, an appeal to the tribunal of the world was deemed proper for our justification. This was the object of the Declaration of Independence. . . . Neither aiming at the originality of principle or sentiment, not yet copied from any particular previous writing, it was intended to be an expression of the American mind, and to give to that expression the proper tone and spirit called for by the occasion.

So near to the hearts of the American people are the results of this Declaration that it is almost impossible to judge it objectively; yet time has done this for them. It is easy to conjecture that some one else could have phrased it equally as well; perhaps this is so. Yet until someone else composes a more memorable statement of the great and commonly accepted American belief, a considerable debt to Thomas Jefferson must be acknowledged both for his great words and for his life of principle and integrity out of which they came.

Thoughts for Discussion

1. What elements of the Enlightenment are exemplified in Jefferson's life and character?
2. Do you feel he exemplifies his own definition of aristocracy?
3. For Jefferson why was education such importance?
4. In your own estimation, what was Jefferson's principal contribution to the Declaration of Independence?

Star Words

Dorothy J. Roberts

If the dart of bitterness
Has pierced the layered bark of silence
To the living center, pour
The Savior's words over the wound.

Here in the midnight silence, let
His syllables mend the tissue's bruise,
Till the wound becomes scar, the scar
Becomes healed and at length forgotten.

Social Science—Spiritual Living in the Nuclear Age

Lesson 7—Creative and Spiritual Living — Pathways to Peace — Part II

Elder Blaine M. Porter

For Tuesday, May 24, 1960

Objective: To explore the ways in which creative and spiritual living can contribute toward building a world of peace and good will toward men.

The Quest for Peace in Society

THE need for world peace is obvious. No matter how gloomy the picture may appear at times, one optimistic fact exists—each one of us can make a contribution toward world peace and good will toward men. It is important, however, that we actively assume responsibility for putting our own house in order. What the world needs is individuals who are living a practical religion, who are living applied Christianity. We need not only pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Mt. 6:10), but individually to work and strive to create the kind of world in which these conditions may prevail.

Pertinent to this thought, Charles Wagner, author of *The Simple Life*, makes this comment:

> Each person's base of operation is the field of his immediate duty; neglect this field, and all you undertake at a distance is compromised. First, then, be of your own country, your own city, your own home, your own church, your own workshop; then, if you can, set out from this to go beyond it. That is the plain and natural order . . . (McKay, David O.: *Gospel Ideals*, page 292).

This implies that if religion is to make a contribution in our quest for peace, it must not only be a subjective feeling, but also an expression of that feeling manifested in human associations and social relations. Knowing a thing or merely feeling an assurance of the truth is not sufficient. ". . . to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Christ invited us to follow in his steps in order that we might have life more abundantly. Those individuals who experience satisfaction and happiness by living creatively, by serving their fellow men, individuals who are dedicated to the creation of a still better world for everyone, are traveling the course which we charted toward a better world. President McKay said:

> The Church of Jesus Christ of Latter-day Saints, accepting Christ as the revelation of God to man, believes that Jesus in his life and teachings reveals a standard of personal living and of social relations, which, if fully embodied in individual lives and in human institutions, would not only ameliorate the present ills of society but also bring happiness and peace to mankind.
>
> If it be urged that during the past two thousand years so-called Christian nations have failed to achieve such a goal, we answer that all failure to do so may be found in the fact that they have failed to apply the principles and teachings of true Christianity (McKay, David O.: *Gospel Ideals*, page 97).

We believe firmly that the basis upon

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which world peace may be permanently obtained is not by sowing seeds of distrust and suspicion in people's minds; not by engendering enmity and hatred in human hearts; not by individuals or nations arrogating to themselves the claim of possessing all wisdom or the only culture worth having; not by war with resulting suffering and death from submarines, poison gas, or explosions of nuclear bombs. No! The peace that will be permanent must be founded upon the principles of righteousness as taught and exemplified by the Prince of Peace, our Lord and Savior Jesus Christ, "For there is none other name under heaven among men, whereby we must be saved" (McKay, Llewelyn R.: *Home Memories of President David O. McKay*, page 233).

Needed—Better Human Relations

The key to world peace will more likely be found in better human relations than in establishing more laws or issuing more commandments. We have learned through centuries of experience that a commandment alone does not make a person love another. We have learned that if a person is filled with hate and anger and hostilities, the passing of a law does not remove the hate, anger, and hostility. Attempts to command and legislate kindness, mercy, and love appear to have essentially failed. It would seem that the development of such traits and characteristics will result from living in healthy conditions which nurture their growth from an inner desire within the individual. If sincere men and women the world over could unite in an earnest effort to supplant feelings of selfishness, hatred, suspicion, and greed with feelings of kindness, mercy, and justice, and service to others, then leaders would think more of men than of the success of a system; and they would thereby promote the peace and happiness of mankind.

There is no road to universal peace which does not lead into the hearts of humanity. This was clearly stated in an editorial in the *Deseret News*:

> What this world needs, and needs most desperately, is better human relationships. Or to use a more common if more misunderstood term, better public relations. . . .
>
> Human relations? There was a man who was the greatest master of human relations the world has ever known. His greatness had many facets. Not the least among them was a superhuman capacity to meet each problem on the level of the troubled person—and to solve it.
>
> Thus, faced with a woman in sin, he spoke of the person without sin casting the first stone. Faced with a rich young ruler who had everything except the most precious gift of all, he counseled him to become as a little child. Faced with men who wanted to sit at the right and left hand of God, he taught them humility. Faced with a wavering, over-impetuous man whom he needed to lead his people, he taught him steadfastness and faith.
>
> Today's world needs such human relations as that. We will never equal the work and teachings of the Carpenter from Nazareth, of course. But we do have a great potential in this field ("Which Way to Peace," Editorial, *Deseret News - Salt Lake Telegram*, February 1, 1958).

Let us hope that some day soon all human beings will realize the importance and benefits of improving our human relations with one another. When and if that time comes, we could anticipate a condition in which the Savior's prayer would be in the hearts of all people—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . ." (John 17:21).

Love, The Greatest Thing in the World

Jesus, having man's future in mind, said nineteen centuries ago,

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"A new commandment I give unto you, That ye love one another . . ." (John 13:34). Today scientists of human behavior have arrived at the conclusion that love is the greatest medicine and provides the most hope for achieving a world of peace and a condition in which man can live and maintain good mental health. A modern scientist has stated what might be termed an important spiritual question of today, "How can we encourage love and diminish hate"? (Karl Menninger, *Love Against Hate*, page 5). This quotation extends itself as a challenge to those who can move beyond their own concerns to affirm love and brotherhood as the central realities of existence. We then come closer to living the philosophy expressed by Christ that ". . . he that loseth his life for my sake shall find it" (Mt. 10:39), for then we have concerned ourselves with how to save others and in the process we save ourselves.

Having been instructed that the two greatest commandments are to love God and to love our fellow men and that the greatest thing in the world is love, we would do well to learn as much as we can about the phenomenon of love, and how we can incorporate it in our lives. We give lip service to the importance of love, but many of us know very little about what it really means or how we develop the ability to love. Modern scientific evidence suggests that love does not occur by chance, but rather develops through certain kinds of experiences. Love is an achievement — quite a rare and important achievement. Many people believe that nothing is easier than to love; but, on the contrary, while every human being has a potential capacity for loving, its realization is one of the most difficult achievements.

Jesus prescribed, perhaps, the best medicine for many of our present ills of today when he said, ". . . love thine enemies . . ." (Mt. 5:44). As difficult as this challenge may seem, it is imminently practical. It is essential for our health and well-being that we eliminate from our minds the poison of hate. The clinical experience of psychiatry demonstrates that, actually, we cannot oppose our enemies effectively when we hate them. Hate shackles our powers, but when we love our enemies as people who, like us, have their unique humanhood — then we are able, strongly and effectively, to oppose them when they become misguided, sick, or hate-laden.

Menninger, in discussing what we might do in order to experience greater happiness in our personal lives and peace in society, points out that before that day comes we shall have learned more about ourselves, that we shall have achieved a great deal of self-understanding, that we shall have revised our ways of living and our ways of working to insure more joy in our work. In essence we shall have become accomplished in the creative life. He concludes his book by saying:

> We shall have accorded to love the pre-eminence which it deserves in our scale of values; we shall seek it and proclaim it as the highest virtue and the greatest boon. We shall not be ashamed to have "suffered much extremity for love," in the full realization that love is the medicine for the sickness of the world, a prescription often given, too rarely taken. We shall have realigned our faith in God to include more faith in human beings, and extended our identifications to include more brothers, more sisters, more sons

and daughters, in a vastly wider family concept. . . .

This goal is not unattainable in spite of past errors and present vicissitudes. For we have the courage to hope and the power to love. And for all the evil within us, we cannot escape the will to live. From that springs our determination to better our lot. By the use of our intelligence and our knowledge, we can use the slave of science for the promotion of human happiness. Speed the day! (From *Love Against Hate*, copyright 1942, by Karl Menninger and Jeanetta Lyle Menninger, pp. 293-294. Reprinted by permission of Harcourt, Brace and Company, Inc.).

Another scientist of today, discussing the urgency and necessity for developing loving personalities, states:

If man is to be able to love, he must be put in his supreme place. The economic machine must serve him, rather than he serve it. He must be able to share experience, to share work, rather than, at best, share in profits. Society must be organized in such a way that man's social, loving nature is not separated from his social existence but becomes one with it. It is true, as I have tried to show, that love is the only sane and satisfactory answer to the problem of human existence, then any society which excludes, relatively, the development of love, must in the long run perish of its own contradiction with the basic necessities of human nature. Indeed, to speak of love is not "preaching," for the simple reason that it means to speak of the ultimate and real need in every human being. That this need has been obscured does not mean that it does not exist. To analyze the nature of love is to discover its general absence today and to criticize the social conditions which are responsible for this absence. To have faith in the possibility of love as a social and not only exceptional-individual phenomenon, is a rational faith based on the insight into the very nature of man (Fromm, Eric: *The Art of Loving*, page 133, Harper & Brothers, publishers. Used by permission).

From the earliest spiritual leaders to modern-day scientists, those living on the spiritual frontier have been and are telling us that the greatest thing in the world is love. If we are to make this meaningful, we must realize that the power to love does not come full-grown into our lives. It does not come by mere admonition nor by logical, verbal proof of its importance. To promote love among men requires that we do more than talk about it, that we actually promote situations and create atmospheres in which love will spontaneously flourish without being admonished to do so. It must form a very core of our lives as we attempt to live and practice a religion of love.

The Peace of Christ

The peace of Christ does not come by seeking the superficial things of life, neither does it come except as it springs from the individual's heart. . . .

Centered in the heart also are the enemies to peace—avarice, ambition, envy, anger, and pride. These and other vices which bring misery into the world must be eradicated before permanent peace is assured. There shall have to be felt in the hearts of men more consideration for others—there shall have to be manifested around the coming peace table at least a little of the Christ spirit—do unto others as you would have others do unto you (McKay, David O.: *Gospel Ideals*, pp. 39, 298).

The challenge and task obviously rest upon the shoulders of each of us. We cannot expect the leaders of nations or delegates sitting around a peace table to solve the problems of a complex and confused world. It will take all of us working diligently together to create a world of peace-loving people, to develop within ourselves the skill, the capacity, the desire to live harmoniously and creatively with one another, to love

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God and to love our fellow men, to create within our homes the kind of environment which will produce loving personalities in our children. This means we must search for self-understanding, for inner peace, contentment, serenity, while, at the same time, maintaining sufficient feelings of dissatisfaction that we have a propelling drive and urge to improve the life situation.

Summary

Living spiritually in the nuclear age represents a real challenge to all of us. It should be obvious by now that spiritual living cannot be accomplished by immature, unthinking persons, but rather that the application of the teachings of Christ is directly related to the degree of emotional and religious maturity which we possess. It is quite probable that if we achieve success in our efforts toward becoming more mature that spiritual and creative living and therefore a world of peace will come almost automatically.

If through more mature behavior and thinking we are able to create an environment within our homes for our children to become mentally healthy, creative, spiritually minded individuals, then we should turn out of our homes the kind of individuals who can bring about many of the goals which we have been discussing in this series of lessons during the past few months. Perhaps then the peace of the world will at last come from the peace of the family and the extension of that peace to families of all nations. Thus may come to pass the fulfillment of the dream of all the ages expressed through Abraham, ". . . and in thee shall all families of the earth be blessed" (Genesis 12:3).

Thoughts for Discussion

1. What specific contributions can you make toward "Better Human Relations"?
2. What can you do to "encourage love and diminish hate"?
3. As you consider the conditions which exist in the world today, is your own home in order?
   a. Where do you place your values?
   b. What goals or standards, ideals or purposes, do you emphasize when decisions are made?
4. How do your feelings toward other people show through your daily tasks and the ways you carry them out?
   a. What proportion of the feelings so transmitted are warm, happy feelings?
   b. How many are little, bitter, resentful feelings?
5. What do you contribute to relationships? Do you "love *things* and use *people*" when it should be the other way around?

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Anchor

Celia Luce

WHEN a ship is ready to put out to sea, the first thing that is done is to pull up the anchor. The anchor holds the ship in the harbor, or, if it should reach the open sea with the anchor dragging, it forms a weight that keeps the ship from making any real progress.

My bad habits are like an anchor dragging at the wrong times. They hold me back and keep me from making any real progress. Instead of blaming the stormy weather for my slow speed ahead, I had better go to work on my bad habits, pull up anchor, and be free to surge forward.

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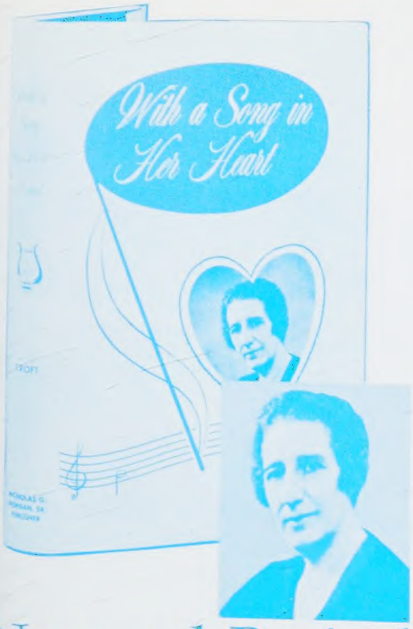
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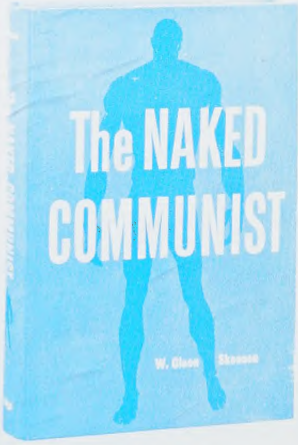

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